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THE LUTHERAN
Witness

ficial Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

LOUIS, MISSOURI — *March 23, 1948* — VOLUME LXVII - No. 6

The Florida-Georgia District was organized in Trinity Lutheran Church, Orlando, Fla., Feb. 4 to 6

ont row, l. to r.: Dr. Theo. Hoyer, the essayist; Dr. J. W. Behnken; George W. Haug, member of the new District's Board of Directors; George n. Sec.; Paul G. Kuntz, Treas.; Rev. F. W. Lorberg, First Vice-Pres.; President C. F. Kellermann; Rev. W. C. Wesche, Second Vice-Pres.; Rev. rt, Sec.; John F. Templin, Rev. Albert H. D. Besalski, Board Members; Rev. Herman A. Mayer, Assistant Executive Secretary of Synod's Board Missions; Mr. Ferd. Korneffel, member of the Home Mission Board. *Second row:* Rev. L. C. Gerbhardt; Mr. Edwin Hilgendorf; Rev. R. C. ; Mr. William Pitzler; Rev. Dallas Gibson; Rev. Ed. Fischer, pioneer missionary of our Synod in Florida; Dr. C. W. G. Eifrig; Rev. M. K. C. fr. J. D. Schaefer; Mr. Ed. Fischer, Jr.; Mr. E. L. Weis; Mr. John Senkarik, Jr., District Board member. *Third row:* Mr. H. W. Prange; Rev. nberley; Rev. Ed. Lammert; Mr. W. D. Wright; Mr. Otto Reiner; Mr. F. A. Vogt; Mr. Karl Keppner; Mr. Arthur Joh; Rev. George Schuster; . Zucker. *Last row:* Rev. Ray Bowles; Mr. Walter Roth; Mr. A. Peters; Rev. Robert L. Lail; Rev. W. F. Schoech; Mr. A. Hattendorf; Mr. nther; Mr. L. Bunge; Rev. E. F. Helms; Mr. H. O. Geisler; Mr. Albert Vollrath; Rev. F. R. Zucker; Mr. William Walter; Mr. Paul Budach; Mr. Jack Coyne.

PACIFIC LUTHERAN
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Negro Catholics, according to *The Catholic Herald Citizen,* number only 343,830 out of fifteen million Negroes in the United States.

The Mission Board of Northern Illinois District is about to open a number of mission stations among the 400,000 Negroes living in the Chicago area.

The enrollment of St. John's College, Winfield, Kans., reached the all-time high of 450 students at the beginning of the second semester of the present school year.

The Waldensians, regarded as the oldest Protestant group, are observing the centenary of their emancipation in 1848, when they were accorded civil and political rights in Italy.

A Presbyterian clergyman, formerly serving as a chaplain in the Navy, has contributed fifty dollars toward the Gamma Delta Memorial Chapel fund, reports the *Lutheran Student Pastor.*

In the Western District of our Synod 180 children found it impossible this school year to enter a Christian day school, because six Lutheran schools could not reopen, since no teacher was available. Four other Lutheran schools in the District found themselves compelled to turn away 200 children because the classrooms of the schools were already overcrowded.

The Milwaukee Camp of Gideons on the last Sunday in December dedicated 200 Bibles at the United States Army Disciplinary Barracks at Milwaukee, Wis. Mr. Samuel Fulton brought the dedicatory message and presented a token Bible to Chaplain (Major) H. F. Gerecke, of our Synod, stationed at the barracks. In describing the event *The Gideon* states that "Chaplain Gerecke is a devoted Christian, and it is due to his interest in the salvation of the men in this institution that the Milwaukee Camp has found an open door here."

Rudolf Markwald, a prisoner in the United States during the late war, has enrolled in the junior class at Chicago Lutheran Theological Seminary, Maywood, near Chicago. He is said to be the first German exchange student to enter the United States since the German surrender.

The Rev. Henry Rische, pastor of First Lutheran Church, Dunsmuir, Calif., was one of ten finalists to receive $100 in the recent Columbus Day sermon contest sponsored by Spiritual Mobilization, an organization dedicated to the task of preserving freedom in the United States. The sermons which were submitted had as their theme "Perils to Freedom." Close to a thousand manuscripts were submitted, Pastor Rische's ranking among the thirteen considered best.

Governor Oscar A. Rennebohm of Wisconsin has appointed Pastor F. A. Schwertfeger, President of the South Wisconsin District, to serve on a committee to consider the resettlement of dislocated Europeans in the State of Wisconsin. Professor Hill of the Department of Sociology at the University of Wisconsin is the chairman of the committee. President Schwertfeger is to serve as chairman of the Survey Subcommittee, consisting of himself, Professor Hill, and the secretary of the main committee. The subcommittee will draw up the necessary recommendations for the main committee.

Adult Confirmation Class Received into Membership by Hales Corners English Ev. Lutheran Church, Hales Corners, Wis., on Feb. 22. Four of the class of nineteen were baptized by the pastor, the Rev. M. F. Kammrath, a week before their reception into the church. Apart from these, the class consisted of four former Roman Catholics, four former Methodists, and seven persons of Lutheran descent. The group included a family of four, five married couples, two married ladies, and three single young men. Among the men were three former servicemen. This addition to the communicant membership of the congregation represents the first fruits of the parish's centennial evangelism program

Fifteen hundred Mennonites of We ern Canada have chartered a steams which is to carry them to Paraguay South America next May. They are e grating because they are opposed to and wish to avoid any difficulty wh may arise in case Canada resorts to scription should another war occur.

Prof. William Schaller has been quested by the *Deutsche Akademie Wissenschaften* in Berlin, Germany, to sume his contributions, interrupted by Second World War, to the monume *Deutsches Woerterbuch,* begun by brothers Grimm a little over a cen ago. Professor Schaller, who will eighty years old on March 23, is a g uate of Concordia Seminary, St. Lo 1889; began his ministerial career as Missionary in Baltimore, Md.; and se as professor of German on the facult St. Paul's College, Concordia, Mo., 1906 to 1942. He is still active and holds an editorial position at Conco Publishing House.

After a trip to New Mexico, Dr. J Dawson, Acting Executive Secretary Protestants and Other Americans Ur for Separation of Church and S charged, on the basis of sworn affida that New Mexico "schools which are l in the Church's records as paro schools are entirely supported by p taxation," and that "in many of them books pertaining to the Catholic are paid for by the State. Ga nuns and priests are the teac Religious insignia decorate the of schoolrooms. Protestant chil are graded on the catechism, an punished for failure to attend M

Mr. John M. E. Riedel, w known Lutheran architect, die his home in Fort Wayne, Ind. Feb. 19 at the age of eighty years. Active in his professio half a century, he specialized i signing churches and schools, of which are located in the Wayne area, but some as far as India and China. Most o buildings erected on the Conc College campus at Fort Wayne 1900, school buildings as we residences, were planned by Mr. Riedel was a charter memb the International Walther Le He was a lifelong member o Paul's Ev. Lutheran Church, his father was a teacher for years. G. V.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.25 per annum anywhere in the world, payable strictly advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three w notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

March 23
1948

THE LUTHERAN Witness

Volume LXVII
No. 6

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

[e is Risen, Hallelujah!"

The first of Christian festivals, the queen of feasts — ter! How the heart is quickened at the sound of the 's message: "He is risen!" The Lord of life, the Con- ror of death, the Victor over all our enemies, He lives, reigns, He welcomes all who fall asleep in Him. Be- se He lives, we shall live also. Sin, death, grave, hell — ere is your strength, your power, your dominion? Gone h the wind, for the Lord is risen. We, too, shall rise m our tombs and live through all eternity. What a ssage, with what overwhelming import! No wonder t we must say with the Psalmist: "Such knowledge is wonderful for me; it is high, I cannot attain unto it." by faith we embrace it and hold fast to it, and joyfully g the alternate Introit for Easter Day:

"He is risen, Hallelujah!: Why seek ye the Living among the dead?
Remember how He spake unto you, Hallelujah!: the Son of Man must be crucified and the third day rise again.
Hallelujah! Hallelujah!"

W. G. P.

eated for Action

God created man for action. As soon as he had created am, He put him into the Garden of Eden to dress it keep it. He commanded Adam to subdue the earth to have dominion over the fish, the birds, and over ry living thing. In the Book of Proverbs there are no exhortations calling upon man to be diligent and to k. In the New Testament the Apostles again and again onish Christians to avoid idleness and to devote them- es wholeheartedly to useful and God-pleasing work. reason for all this is that the devil will find work for hands to do. It is therefore also an important part he training of youth to accustom children and young ple to exercise the powers of mind and body which God bestowed upon them as so many talents which are not e buried in a napkin, but are rather to be put to work. ce it is not only gross folly, but also a serious wrong mitted against children and young people to seek to ve them of every effort and to provide for them a life seless leisure. Old and young should frequently be re- ded of the Word of God: "Whatsoever thy hand findeth o, do it with thy might."

We ought to be thankful that God grants us opportuni- for good, useful work, both for ourselves and for our dren. It is also one of the blessings connected with gregational life that in the midst of such a congregation e are so many offers of wholesome and fruitful activity. t a blessing the Walther League has been in this respect our young people in providing them with occasions for cising the powers which God implanted in them.

Remember, through the corruptions which have entered our nature we, young and old, must be upon our guard against *sinful* activity, and the best antidote against such harmful exuberance is zealous pursuit of good works in the service of our heavenly Master, Jesus Christ.

Oh, blessed work which prevents wickedness and produces fruit unto eternal life! Jesus gave an example for the young when He said: "I must be about My Father's business." And He gave an example to all of us when He said: "I must work the works of Him that sent Me, while it is day, for the night cometh when no man can work." S.

The Larger Stewardship

By the larger stewardship we have in mind the service to community and country, to humanity — such service as can be rendered by Christians in the political field, in journalism, in the learned professions, such as medicine and law, and by the devotion to art and science. Evidences are multiplying which point to an increasing willingness of our people to assume the duties of a larger stewardship.

During one week we read in the *New Yorker* and in a Los Angeles paper a reference to one-man exhibits of paintings by two of our Lutheran artists, one in New York City and the other in the California metropolis.

Under a Philadelphia dateline, special correspondent Alton L. Blakeslee of the Associated Press reports the amazing new discoveries of Francis O. Schmitt made by means of a new type of electron microscope, which achieves effective magnifications of 100,000 times actual size, in the study of the mysterious central core of human nerve fibers, revealing a structure never seen before. We have known long ago that Dr. Schmitt, biologist of the Massachusetts Institute of Technology, has done special research in this field and was called to world-famous M. I. T. to head a department there. He is a member of our Church and an active one.

In Fort Wayne, Henry E. Branning, Jr., a member of Redeemer Church (Rev. Erwin Kurth), was elected mayor of his city by a plurality of 7,000 votes in the November elections. He is one of a family of twelve children, all educated in the parochial schools of Indiana. In Fort Wayne he has served as a member of the Board of Directors of the Lutheran Hospital, the Lutheran Cemetery Association, and the Lutheran Mutual Fire Insurance Association. Mr. Branning's business is real estate, and he is a tax research expert. Reporting on his election, Mayor Branning wrote to the English District edition of the WITNESS as follows: "My first obligation belongs to my Church and its principles. My second I deem belongs to my family and my parents. My third is to be a friend and helper of my fellow men."

In another metropolis of the same State, Evansville, William H. Dress, son of a parochial school teacher and himself once a teacher, was elected to be mayor from 1936 to 1940 and again from 1940 to 1944. He was again elected last November by a large majority to be Evansville's first citizen for a third term, beginning Jan. 1, 1948. Mr. Dress is a member of Trinity Church Council and an elder of the congregation.

Other members of Trinity who in years past have served this city as mayor are Mr. John W. Boehne and Mr. Benj. E. Bosse.

We shall close these remarks with the observation that happily our people are beginning to support their fellow Lutherans when they run for public office. They are beginning to understand that the motive for going into politics, or devoting one's self to the arts, or achieving leadership in science may have as its deepest motive the service to community and to mankind. Our people are to be congratulated on this change of mind. It used to be so that when a Missouri Synod Lutheran ran for political office, he could reckon pretty well that the Lutheran vote would go to the man on the other ticket, probably a Roman Catholic or a Freemason. G.

Straining Gnats, Matt. 23:24

Our editorial of some weeks ago brought us quite a number of letters in which the writers approved of what we said. Some inquired what to do with those who seem troubled because of some of these comparatively insignificant matters. These inquiries have proved to us that there is a real need for such books as that published some years ago by our esteemed colleague Dr. Graebner: *The Borderland of Right and Wrong.* Those especially who must guide others are in need of such a book. Conscientious Christians who may not be so well instructed frequently ask the question: "Is it sinful?" "What's wrong with this?" Their motive is commendable. They wish to watch and pray, lest they enter into temptation. They certainly ought to receive proper instruction.

One important thing to be remembered is this: no Church, no synod has a right to condemn something as sinful if God has not condemned it as sinful. It is one of the antichristian activities of the Pope to presume to make that sinful which God has never declared sinful and to command that necessary unto salvation which God has never commanded. If we were to defend many things which are not sinful but are nevertheless, especially in some places and some circumstances, in bad repute or approaching the borderline of wrong, our defense would be misunderstood by some and perhaps abused by others. We have professional ballplayers who are faithful communicants in our Church in good standing, but we have also had Christians tell us: "I do not visit the ball games because the very enthusiasm in favor of the home team has interfered with my duties." When a matter of this kind troubled the congregation at Rome, Paul told them: "Let every man be fully persuaded in his own mind." And again Paul also tells these inquirers: "The kingdom of God is not meat and drink." A thing may not be sinful in itself, but it is for you to decide whether you may indulge in it, practice it, or do it without exposing yourself unnecessarily to temptation. Frequently much depends upon the character of those in whose company we follow some practice or enjoyment. Moreover, a faithful pastor will instruct you from the Word of God according to your age, habits, and circumstances. S.

Luther Vindicated

One of the most serious charges brought against Luth is this, that he taught an immor al doctrine. By this accus tion his opponents claim that Luther's teaching, instead leading men away from sin, led them into it.

What is our answer? We point to the fruits of Luthe teaching, for Jesus told us: "By their fruits ye shall kno them," Matt. 7:20. Did his teaching make of Luther ungodly and wicked man? Ask those who lived and work with him from day to day. His wife, who lived with hi for many years, loved him, respected him, and praised hi highly. His friends through the years admired him. Th testify to his virtues as father, husband, citizen, and frie His students and colleagues witness to his diligence, se denial, and truthfulness. The most unbiased and reliab historians, like Carlyle, Preserved Smith, speak of his cha acter in terms of unfeigned approval and admiration. addition, there are Luther's writings, his hymns, his se mons, his letters, his translation of the Bible, his explan tions of the Bible — but there is too much to be mention here. These books of his all speak volumes of the ma godliness, diligence, and wisdom.

Now, what about those who accepted his leadership a teaching? We appeal to all who have traveled in Luther countries and lived in Lutheran neighborhoods and th visited those who follow the teachings of Luther's opponen The safest neighborhoods are those whose people are adhe ents of Luther's teaching.

All this is exactly according to the Word of God, whi tells us that the Holy Spirit enters the heart by the Gosp not by the Law, Gal. 3:2. And this same Word of G catalogues the fruit of the Spirit: "The fruit of the Spirit love, joy, peace, longsuffering, gentleness, goodness, fai meekness, temperance."

Thus Luther is vindicated, for "by their fruits ye sh know them." S.

"He Made of One Blood All Nations"

Prof. R. R. Gates of Harvard has published a book e titled *Human Ancestry from a Genetical Point of Vie* The thesis of the book is "that man does not stem fr a single stock, but there has been 'much independent ev lution on the different continents, from diverse ancest stocks.'"

A writer in the *St. Louis Post-Dispatch,* Gerhardt Ne mann, protests against this theory because it "complet ignores man's cultural development and the many ba similarities which make up for what separates ra taxonomically."

Mr. Neumann might have added that the fact that ra can intermarry and produce offspring which is in ev respect human and fertile, absolutely precludes any thou on this subject except that which is summarized in quotation from the seventeenth chapter of Acts in heading above. Every single cell in the human body, this applies to men and women of every race, bears hereditary imprint of the species that is called man.

Professor Gates' book has a foreword by Prof. Hooton, noted Harvard anthropologist, who voices his co plete disagreement with the main position of the bo Coming from a man who certainly does not believe in creation of man, in fact, does not believe in a Crea this evens up the score. G.

ime Out!

By ROBERT W. HELBERG
Texarkana

The evening newspaper fell from hands of Mr. Office Worker as he ed off, sitting in his favorite easy ir. After a few more tries at read- he tumbled into bed and was soon d to the world.

This was the usual routine. In the ning, after breakfast, he would n to the office and spend a fairly d day at work. After he arrived ne at night and after the evening il with the family, he would per- s listen to a few favorite radio grams, read the newspaper, look n magazine, and soon the evening slipped past. Of course, there e occasional social engagements, ts with friends, a movie now and n, but there wasn't time for much .

His spiritual life seemed to slip by bout the same way. He was con- red a good member of the Church, n't miss the service on Sunday very n, read the devotional booklet if didn't happen to forget, said his ers if he wasn't too sleepy, and a fairly good contributor. When lid think about the matter, he felt e comfortable about his reli- s life.

That picture applies to many people erhaps to us. With some varia- s the routine is frequently the e, no matter whether it happens e Mr. Office Worker, Mr. Profes- al Man, Mr. Mechanic, or Mr. orer. But is the spiritual, religious of such a life great enough? Does istianity go deep enough in such a ine? Is it enough simply to de- one hour a week on Sunday (out pproximately 112 waking hours) ne soul? Is it enough to spend one wo minutes a day reading the de- nal booklet and the same time in er? Is the balance right in such e?

While He was on earth, Jesus took h time out of His busy days and ks to pray, to meditate, to receive ngth from His Father. Even though often are inclined to think our is completely taken, we need to "time out" from our routine for same purpose. If He needed it, we so much more? We need it eep our faith strong, to meet the situations of life, to keep firm in hearts the assurance of our sal- n.

nd it can be done! We can put spiritual life ahead of other things. an take *time out* to read the Bible more, to spend more time in communion with our God, to think on the great and fundamental facts of our salvation. If such things are missing in our daily life or play an insignificant part, then we aren't "putting first things first."

We can't recall the days we've let slip by, but we can begin now to call TIME OUT. We can pick up our Bible instead of a magazine; we can confidently talk things over with God in prayer instead of rushing through a few short lines we were taught in our childhood. We can rearrange our life so that the spiritual is on top. If we once do that, chances are we'll never go back to the old arrangement. If we read our Bible more, pray more, think more, worship more, then our Christianity is not only going to mean more to us inside — it's going to show more on the outside.

America's Need — a Spiritual Revival

By JOHN H. C. FRITZ, St. Louis

When speaking of "those good old times," the implication is that the years in which we now live do not compare favorably with former years. People who are growing up in this present age are much inclined to resent this reference to "those good old times." They are thinking of telephones, electric streetcars, electric and gas busses, automobiles, good roads, radios, television, airplanes, air-conditioned buildings and railroad cars, streamlined trains; and in the home, modern sanitation with running water and bathtubs, oil and gas heating systems, and other modern conveniences, many of which did not even exist in "those good old days." Perhaps they are also thinking that in "those good old times" only the few rich enjoyed luxuries, while the preponderantly large middle class had to be satisfied in seeing others enjoy these. People who are growing up in our age cannot understand how anybody could be foolish enough to desire to forsake the present conveniences of life and return to "those good old times."

But the reference to the "good old times" may have other implications. The reference may be to moral conditions. Solomon said: "There is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." (Eccl. 1:9-10.) Sin has been in the world since the fall of man, and it has always manifested itself in essentially the same way. It may have taken on a different form at different times, still it was the same sin. The human being has not essentially changed in the course of years and centuries. What makes a certain period of time good or bad compared with another time is the extent to which some sins have manifested themselves in the lives of people. The Savior Himself spoke of such evil times to come, saying: "Except those days should be shortened, there should no flesh be saved" (Matt. 24:22). And Paul says: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

We have always had youthful delinquency, that is, bad boys and girls. But seldom in the history of our country have we had this delinquency to the extent as at the present time, the average age of criminals having dropped since 1890, when it was forty-eight years, to its present low in the sixteen-year bracket. We have always had divorces, but never to the present extent, in Christian lands. The United States now has the highest divorce rate among nations.

We have always had sex perversion, but never in the history of our country has sex appeal, on the screen, in salacious literature, and in all kinds of advertising, been made as prominent as it is today, and never has it been as destructive to public decency and to the demoralization of our youth. Some people have always made for themselves a low moral standard, but seldom have we had as many people as today living in accordance with a self-made low moral standard, many church people included.

Anyone who knows his Bible and history knows that the sins which are so rampant in our country today — and in the world at large — are the sins because of which entire nations have decayed and finally perished.

When, therefore, anyone speaks of "those good old times," he may have in mind the times when there were fewer bad boys and girls, and our youth was more respectful, law-abiding, decent; fewer divorces and more happy homes; fewer sex perversions and the chastity of woman more highly prized and guarded; fewer churches of the Modernistic type and a large majority of the churches still preaching the old Gospel and standing for a high moral standard and through their influence extending also a most wholesome influence upon the entire community.

This presentation would be incomplete if no reference would be made to the responsibility which the Church has in view of conditions as we have them today. The mistake which many churches have made in the course of years is that they have given less emphasis to the doctrine of the Scriptures and, as they thought, paid more attention to the life of man. The cry has been: "Deeds, not creeds." This same wrong emphasis has in the course of time gained momentum and is now seeking to merge all the Protestant churches, irrespective of what they teach. The final result is that both the doctrine of Scripture and the Christian life are lost. Long ago Maclaren well expressed this in an introduction to a sermon on Rom. 12:1. He said: "There are many men that say: 'Give us the morality of the New Testament; never mind about the theology.' But you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without oil. If you want men to live as Paul enjoins, you will have to get them to yield to the mercies of God, which Paul pleads as the motive for all holy life. And, on the other hand, a great many good people, and some professed theologians and Christian ministers, forget that the end of doctrine is life and that the meaning of all that we are taught about God is conduct and character, and that therefore the most orthodox orthodoxy, divorced from practice, is like the dried flowers which botanists put between sheets of blotting-paper, with no perfume nor color, nor growth nor life in them — the skeletons of dead beauty." (*A Year's Ministry*, p. 315 f.)

We are not voicing the distorted thinking of a pessimist, but are merely stating a hard, cold, stubborn fact based upon Scripture and history, when we say that if our country continues on its present downward path, it will fare no better than other nations of the past which have suffered their disintegration because of the same sins which are so prominent and widespread in our day. The Roman Empire, for example, underwent dissolution not only because of the attacks from barbaric people outside its own borders, but because of the decay of domestic virtue, the decay of industry, the decay of the elements of security, and the absence, to a very large extent, of Christianity to counteract the forces of evil. Of course, the ruin of our country is not inevitable. There have been conditions like ours before in the history of the world and have not been without recovery. But that recovery was brought about by a return to Scripture and a revival of doctrinal preaching (as in the days of the Wesleys and Whitefield), which put the love of God in Jesus Christ into the hearts of the people, which love in turn transformed their lives. The need of a spiritual revival is seen not only by us, but, thank God, by many sincere-minded Christian people who are sick at heart because of present conditions in this world, particularly in our own country. Thus, for instance, the American Tr Society, convinced that at this ti "the world's need of an unadulterat and dynamic Gospel is more in e dence than in many centuries," is pu lishing a series of books on "the func mental principles of the Christi faith," after having offered pri amounting to $1,750 for manuscrip But, sorry to say, the forces of e are likewise very busy in trying undermine such efforts, and not a f are pretending to do so in the ve name of Christianity itself.

There ought to be no question which side we stand: that of a vi Christianity based on the truth Scripture, which alone will make true blessedness now and in eterni or that which directs man away fr the glory of heaven to the glory of t earth, which is but the devil's tem tation saying: "All these things v I give thee if thou wilt fall down a worship me," Matt. 4:8-9, and wh temptation, if man succumbs to it, w make him miserable, both for time a for eternity.

How Can I Be a Better Citizen?

I

Press, platform, and radio crowd our minds with discussions of the problems of government. Those problems are so many and so acute. Our neighborhoods and towns and cities face grave difficulties in budget balancing, housing, delinquency. Our states gaze helplessly at mounting financial deficits and inadequate resources for relief and education. Most drastic and spectacular are the difficulties of the national government. What shall be the course of our country — shall it withdraw from the international scene, leave Europe to its fate, or shall it engage in a program of world politics which will bring it face to face, at the point of arms, with the forces of Communism, and shall it hold that line at the cost of billions of dollars for national defense and foreign relief?

Helpless?

Many a citizen, and perhaps many a reader of THE LUTHERAN WITNESS, would rather not take the responsibility for thinking all this through. For one thing, none of us really have the time and energy to cope with it. We have problems of our own, paying our bills, earning food and shelter for our family, trying to keep an even keel in mind and emotion so that we do not collapse under the grind. Furthermore, when we look at all of this welter of inform tion and comment about the gove ment of neighborhoods, state, and n tion, a feeling of dreadful helplessn steals over us. What can we do? H can the individual citizen make a dent upon these problems or contrib to their solution? Is the common c zen not simply a pawn in a larger ga which is played by only a few gr figures, who use their own rules a who are so far from him that he ca not reach them?

Let us first face the fact that t very attitude of helplessness, this fusal to face the problems, is the f problem, and in the process of a dem racy it is perhaps the biggest proble In a democracy each person not mer enjoys rights equal to those of other, but he assumes responsibili in proportion to his own equipm and ability. When the individual c zen in any way seeks to escape fr that responsibility, he contributes to decay and downfall of his democra

Are We on the Job?

Much more concerned, howe should we be about this escape fr responsibility when we view it Christians. The Christian is a n who has intense concern for the w fare of his world and the function of his government. He shares all

nterests of the good citizen in a democracy, but more: he looks at ty and government with the will iscern God's intentions in them. operates government in society for specific purposes. His great goal t merely to govern people, punish oers, put a premium on peace and . His great goal is to create a set- in which a certain task progresses lily and efficiently. That task is each man of God in Christ con- lly passes on to the next man a which takes a moment of calm- and leisure to think through — tory of Christ as the way to God. n government is bad, when nations t each other's throats, when war calamity disturbs the people and ks their lives, then times are not vorable as in days of peace for ging this story home — provided Christians are really on the job itnesses and missionaries.

his is the great purpose of God h the Christian sees in government n all of his life. He does not only l at a distance and watch God . God is working through him! e the Christian citizen is con- ed with such immediate personal est in everything that works for e and order, for calm and pleasant g of people side by side throughout world. That order and calm the stian ties up with the very Cross rist and with his own purpose for g.

ow does a Christian show this ern?

or one thing, he will show his con- for this problem as he does for y other. The name for it is prayer. er is that a Christian, facing the lems of life, looks to God who is 'ather through Christ Jesus for the possible solution to any problem. well. Here is the problem which, he thoughtful Christian, is possibly nost urgent today: How can our d settle down so that we can do b of witnessing to Christ? The lem seems insuperable; it literally s more than human help. And so Christian prays. He prays not ly in general — God fix it some- . . . but he prays that those very cies which God uses to keep order ng selfish people may function. He s for his government — from ward nitteeman to UN delegate. He not leave out those to whom he olitically opposed — members of ther party, rulers of the other na- He prays for them all. (Look at thing at work in 1 Tim. 2:1 ff.)

R. R. C.

The Bible, the Layman, and the Right of Private Judgment

II

What else follows from this fundamental Lutheran position of the clearness of Holy Scriptures? It follows that, where we find difficult, obscure passages we interpret them in the light of the simple, clear ones.

There are texts which may puzzle the lay reader and some concerning which he will say that they are entirely too deep for him. This reminds us of a saying of a church father: "The Bible is a river in which a lamb wades and in which an elephant can swim," meaning that the simplest Christian can read the Scriptures with great profit and find in it the way of salvation, while the most learned will often find himself beyond his depth. The most powerful minds are not capable of sounding, for instance, the profundities of the messages of the Prophets, the Sermon on the Mount, and Paul's Letter to the Romans, not to speak of many passages in other books. In his old age the famous British philosopher John Locke devoted himself to a study of First Corinthians. The brilliant Frenchman Blaise Pascal and universal geniuses like Leibniz and Isaac Newton took delight in the inexhaustible stores of Scriptural revelation.

Then there are certainly difficulties in the usage and arrangement of words, the relation of one verse to what precedes or follows, rare words concerning which even the Hebrew or Greek scholar may not be able to render a final decision, and the exact bearing of many texts on this doctrine, that, or another. Difficult questions arise, often debated also in our circles, such as — Was the apparition which Saul saw in the cave of the witch the spirit of Samuel, or was it a spook of the devil? Is that which "eye hath not seen," etc., in 1 Cor. 2:9 a reference to heaven or to the truths of Christianity? Is Romans 14:23, "Whatever is not of faith is sin" a prooftext for the doctrine that only the Christian can do good works? Is the curse of Canaan, Gen. 9:26, a prediction of the fate of the Negro? And what shall we say of those who differ in their answers to these questions? Let us say that two persons, both upholding a strict position against unionism, were to disagree regarding Rom. 16:17 f., the one believing that Paul here refers to non-Christian opponents, the other accepting a wider application, what well-instructed Lutheran would regard this as a divisive difference? One will interpret the Scripture to say that Gal. 3:24 refers to the Law embodied in civil government, another that this is the Law that leads us to Christ through the knowledge of sin. Must we condemn the one and declare the other orthodox? * In some cases the right doctrine is drawn from the wrong text. The position of our Church has always been that such differences of interpretation do not affect the unity of faith.†

We have always refrained from making any man's interpretation the authoritative one, that to which we must bow to be good Lutherans, let me say, good Missourians. We say with the Brief Statement that when anyone sets up judges over the Word of God, he overthrows the foundation of Christianity; the Christian Church cannot make doctrines but can simply profess what is revealed in Scripture (*Proceedings*, 1947, pages 478, 492). For this reason, too, open questions must remain open questions, such as Scripture answers either not at all or not clearly (page 491). What we ask of such differences in interpretation is only that nothing be offered that contradicts the clear texts. This is the final safeguard, and it is an absolute one. As stated in *Theological Quarterly* years ago: "All errors of human interpreters cannot permanently move or remove one single stone in the doctrinal foundation of Christianity as long as every interpretation is inexorably and unconditionally rejected which is in conflict with any doctrine or point of doctrine clearly set forth in the infallible Word of God." (1902, page 120.)

It will thus be seen that this right of private judgment is not going to

* It so happens that the first interpretation is found in the Apology of the Augsburg Confession, the other in the Formula of Concord, both official documents of the Lutheran Church. In our Synod it has been held that both interpretations are wrong (not doctrinally but as interpretations) and that "the Law" is that provided for the Israel of the Old Testament, the Law whose office was to terminate when Christ should come. There are other interpretations in our Confessional Writings which sound Lutheran theologians have not been able to accept.

† "We are all agreed that where differences of opinion pertain to purely exegetical matters brethren must be willing to bear with one another, and that in such cases the chief principle to be observed is that the interpretation must not violate the analogy of faith." (*Opinion* on Romans 16:17 by faculty of Concordia Seminary, St. Louis, June, 1946.) For other testimonials see *Toward Lutheran Union*, Graebner-Kretzmann, pages 49 f., 80 f.

lead to confusion and controversy if the full authority of the Scripture and its clearness in all matters offered for our faith and life are understood. Our faith and conduct are not grounded on *interpretations* of the Bible, since the teachings and principles which Christians are to accept are somewhere by the Lord, by the Prophets, the Evangelists, or Apostles, by the inspired writers of the Old and the New Testament stated in words so plain that whoever can understand human language at all can understand what the Bible says on these questions, be they relatively important or unimportant, fundamental or non-fundamental. That which we are urging our laymen to do is to study the Bible, book by book, and not only the great prooftexts which we quote in our Catechism instruction and which indeed a child of 14 can understand. (Heb. 5:13-14.) They are to study the Bible verse by verse, section by section, chapter by chapter, and thankfully receive the light which by scholars and theologians has been shed upon the deep things in the Word of God. G.

Our Neglected General Prayer

There are those among us who remember the General Prayer in the liturgy from their childhood. They heard it Sunday after Sunday, until its phrases were indelibly imprinted on the mind. There are others among us — mostly of the younger set — to whom this prayer in any of its several forms is hardly known, because in recent decades it was seldom, if ever, used in their churches. It was during these decades that most of our churches went through the transition from German to English services. This transition made it necessary to have two, and sometimes three, services on Sunday morning, with the attendant abbreviation of the services. Something had to be cut out of the liturgy in order to crowd the services and Sunday school into the hours from 9 to 12 on Sunday morning, leaving an hour for German service, an hour for Sunday school, an hour for English service. The General Prayer was often a victim of this cutting process — a shorter form or a collect was substituted for it. Pastors and congregations got into the habit of having a service lasting one hour and doing without the General Prayer. With the language problem behind us, the habit remains. One hour service — no General Prayer. In some of our churches, year in, year out, the General Prayer is rarely heard in any of its various versions.

As a result many of us have neglected one of the oldest and most precious parts of our Lutheran liturgy — the prayer arranged in obedience to the Apostolic injunction: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (1 Tim. 2:1-2.)

The thought sometimes obtrudes itself whether we in our day believe as strongly in the efficacy of prayer as we ought. If we did, many of us would not complain that the service is unduly lengthened by the use of the General Prayer. If we believe that prayer can avert evil as well as remove it after it has befallen us, we would be more willing to take the time in worship with our fellow Christians to pray the many petitions of the General Prayer in which we ask the Lord to keep evil away from us. During the late war our churches regularly prayed for peace; did we, before the war came, as diligently pray: "Graciously defend us from war"? Ought we not today, when the efforts to establish peace are bogging down more more, be active in fervent prayer peace? We are much concerned, alarmed, about the machinations of of the great powers which seems upon frustrating all efforts at pea making. There is one petition in General Prayer that fits the case actly: "May it please Thee also to the hearts of our enemies and adv saries that they may cease their mity and be inclined to walk with in meekness and in peace." Ought not be praying that petition fervently and regularly? Surely, it takes no p ticular wisdom to realize that the L is allowing our times to be confu and unsettled because He wants people to draw closer to Him and put their trust in Him and not in m

Let us all consider this ma earnestly, remembering: "Ye have because ye ask not" (James 4:2); "The effectual fervent prayer o righteous man availeth much" (Ja 5:16).

In our *Lutheran Hymnal* there forms of the General Prayer on pa 13, 23, 110, and following. Our pas have additional forms, also for the rious seasons, in the *Lutheran Litu* Let us revive the regular use of th prayers in our churches everywh and be assured by the word of Lord: "Again I say unto you tha two of you shall agree on earth touching anything that they shall it shall be done for them of my Fat which is in heaven" (Matt. 18:19).

W. G. P

Peace — or World War III?

By E. P. KNOLLMAN
Engineer and Contractor, Bethesda,

Ever since shortly after the close of World War II, I have been of the opinion that the Christian people of our country and including our own Missouri Synod Lutherans have not been giving the problem of world peace the prayerful consideration they should.

In these days many intelligent persons are filled with fear that a third world war may soon either become inevitable or actually begin.

In the past two world wars the civilian population of our own country had no direct contact with the actual fighting, but if World War III is not stopped before it starts, we may all either expect to be killed or to be witnesses of such horrors of war as no people have ever before seen. With guided missiles, robot planes, superatomic bombs, and bacteriological warfare we shall be threatened with utter and complete destruction. Our continued existence as a free nation and our right to worship as we choose will both be in very serious jeopardy indeed.

With such a prospect, each one of us must do his utmost, so that, God willing, America will be preserved as a Christian nation. Our first line of defense is and always will be PRAYER, and after comes preparedness with material m of defense. Certainly, at the present and from here on every Christian in entire world should truly pray wit ceasing that if it be the will of God may quickly find the way to a real lasting peace. It is greatly to be fe that we are not praying as fervently as often as we should for peace, whic the greatest of all earthly blessings which is now so seriously threate Even in some of our own churches earnest prayers are probably often lac and, if so, this should not be. The pur of this article is to urge us individu and collectively to fervently pray God willing, we may be spared the haps final horror of a third world

Stewardship

I cannot hope to serve Thee, Lord
With power of might, and pomp
of kings —
I only pray that I may be
Faithful over little things.

San Diego MARY MOO

ann Gottfried Walther

er Composer

By W. E. BUSZIN

wo hundred years ago today, on h 23, 1748, a great musician of the eran Church died in famous Weimar, any. He was a cousin of Johann stian Bach, his chorale preludes play nportant part in the musical heritage e Lutheran Church, and he was the German to prepare a musical lexicon. refer to Johann Gottfried Walther, e memory deserves being honored by vers of outstanding church music.

hann Walther was born in the city of t, Germany, on September 18, 1684. gh largely self-taught, he counted g his teachers such eminent men as n Bernhard Bach, Johann Heinrich tedt, and Johann Andr. Kretschmar. 07 he applied for the position of or- t of St. Blasius Church in Muehl- en, but later withdrew his name from ist of candidates. The vacancy was by Johann Sebastian Bach. On 4 of the same year he became town ist of Weimar, a position he held the end of his life. In 1708, one year Walther's arrival, Bach came to ar as organist of the Duke of Wei- A most intimate friendship de- ed between Walther and Bach, and also served as sponsor for Johann ried Walther, Jr., born in 1712.

ch and Walther contributed much to other's musical growth. They posed ems for one another and thus de- ed that perfect mastery of counter- which is so very evident in their . Walther at one time heard Bach that he could read any piece of at sight. A few days later he asked to have breakfast with him the fol- g morning. Bach accepted the invi- . As soon as he stepped into the , he spied a manuscript on Walther's er. Not being able to suppress his sity, Bach went directly to the *Kla-* to try out this new piece of music. playing at it for a while, Bach began mble and make all sorts of mistakes. oon heard laughter emanating from djoining room, which was accom- d by the remark: "I thought you play any piece of music at sight." incident proves that Walther had red the art of counterpoint to the t of being able to make the great flounder and fumble.

ere have been many who have seen alther only a great musical scholar theoretician. However, those who taken pains to acquaint themselves r with the music of Walther have it to be not only very churchly and skillfully written, but also very in- ing. Charles Sanford Terry says of in his well-known Bach biography: ther was a good player, sound teacher, second only to Bach himself as a oser in the organ *Choralvorspiel* . . ." (p. 89). In fact, some are of pinion that Walther excelled Bach composer of chorale variations. His tions on "Jesus, Priceless Treasure" ne of the great gems of organ litera- and play the same part in organ lit- re that Bach's motet on this popular le plays in the realm of the motet. rican publishers are beginning to sh compositions by Walther on a larger scale, and our own Concordia Publishing House is this year publishing no small amount of music by this fine Lutheran composer. Very little of his choral music is extant, and Walther is known largely as a composer of organ music. We should not forget this great musician of the Lutheran Church, who was also a very fine Christian gentleman, remaining loyal to the Scriptural teachings of his Church to his dying day.

C. F. Kellermann

Conrad F. Kellermann, son of Pastor Herman H. Kellermann and his wife, Wilhelmina, nee Eberlein, was born at Little Rock, Mo., on Aug. 5, 1897, and was named after his grandfather, prominent St. Louis Lutheran of the previous generation, builder of Concordia Seminary. (Cf. *Der Lutheraner* for 1929, p. 55.) His elementary education he received in a one-room parochial school, taught mostly by his father, who also confirmed him. After attending at Walther College, St. Louis, for one year, he studied at Concordia, Milwaukee, Wis., 1911 to 1916, and at St. Louis, Mo., 1916 to 1919.

C. F. Kellermann

After graduation from the Seminary, Pastor Kellermann accepted the call to a mission field in the primitive prairies of western South Dakota, embracing several counties centering around Philip, and was installed there on Aug. 17, 1919. During his pastorate, congregations were organized at Philip, S. Dak., and at Milesville, S. Dak.

After nine years of service at Mansfield, S. Dak., Pastor Kellermann in 1932 accepted the call to Miami, which he received from St. Matthew's Church, a small struggling congregation of 100 souls, the only church of the Missouri Synod in the city. In Miami there are now four Missouri Synod churches, two of them being daughters of St. Matthew's. He was elected the first President of the new Florida-Georgia District at its convention in Orlando, Fla., Feb. 4, 1948.

President Kellermann was married to Carolina Bechtold in Old Trinity, St. Louis, Aug. 12, 1919. They have three sons, three daughters, four grandchildren.

University Pastors' Conference

Sixty-five university pastors from campuses throughout the United States gathered at the Morrison Hotel in Chicago, Jan. 20 and 21, for the fourteenth annual University Pastors' Conference. The theme of the conference was "Christ the Power of God and the Wisdom of God" (1 Cor. 1:24).

The two-day program included a stimulating diversity of topics. A major essay, entitled "Interpreting the Word of God," was read by Prof. M. Franzmann of Concordia Seminary, St. Louis. Another scholarly presentation was that of Prof. Adolph Haentzschel, Valparaiso University, entitled "The Place of Christian Evidence in Student Work, and What Is Reliable Evidence?" The conference was also privileged to hear the honorable President of Synod, John W. Behnken, who spoke on the subject of co-operation with other Lutheran bodies.

A number of subjects dealing with the practical side of the campus ministry were discussed by men from the field. The first of these was a panel discussion on the general topic: "Some Questions and Problems Most Commonly Encountered in Student Work." Participants were Pastors H. C. Wolk (New England colleges), E. P. Weber (Purdue), E. H. Heintzen (Illinois), M. W. Mueller (Ames, Iowa), and C. C. Stephan (Indiana), who acted as moderator. Other individual papers were read as follows: "Recognizing and Utilizing Lutheran Faculty Members," by Pastor M. L. Graebner (Chicago), "Developing an Interesting, yet Profitable Sunday Evening Program," by Pastor Rudolph Norden (Minnesota), "The Problem of Group Bible Study," by Rev. O. E. Feucht, St. Louis, Secretary of Adult Education. Mr. Donald Rossin of Minneapolis addressed the group on records and filing systems.

In his annual report, Pastor R. W. Hahn, Executive Secretary of Synod's Student Commission, noted that more than 300 campus folk were confirmed during the past year by the University pastors. Pastor John Choitz (Iowa State University), pastoral adviser of Gamma Delta, reported that this National Lutheran Student Organization had contributed $6,100 toward the fund for a memorial chapel to be erected at the University of Alabama. The conference also heard Dr. A. W. Klinck, president of Concordia Teachers College, River Forest, Ill., and Prof. W. Wolbrecht of Seward, Nebr., who spoke on recruitment of teachers for the Christian day school; and Pastor H. Mayer, Department of Home Missions.

Pastor G. Biar (Vanderbilt University) was the conference chaplain. Pastors H. Erck (University of Nebraska) and E. Brammer (Iowa State Teachers College) served as chairman and secretary, respectively.

The conference enjoyed a period of fellowship and relaxation on Tuesday evening in the Empire Room of the hotel. Mr. Theodore Steinmeyer, church architect of St. Louis, spoke informally about student chapels and centers, exhibiting a variety of interesting sketches, after which the new synodical film "Reaching from Heaven" was shown.

The conference was ably arranged by Synod's Student Service Commission, consisting of Pastor W. C. Birkner, president; Prof. E. M. Plass, secretary; Mr. H. J. Meier, treasurer; and Pastor R. W. Hahn, executive secretary.

Everyone present realized that with college and university enrollments at an all-time high — well over two million — a new day had dawned for our Church in its ministry to the campus, but that it is still the ministry of "Christ the Power of God and the Wisdom of God."

E. H. HEINTZEN

A Vital Message from

J. W. BEHNKEN, *President of Synod*
L. J. SIECK, *Chairman of Planning Council*
L. MEYER, *Executive Director*

YOU THE PEOPLE OF OUR

For the past weeks some life-and-death facts which should be the concern of every member of our Church have not been told. There was no intention to keep from you information which is rightfully yours. The thought that caused the hesitancy to tell you was a hope that things would get better. This hope did not come true. Not only those who have been given the responsibility to carry out the instructions of the Church are responsible to God for the work delegated to them. Every member is in a measure obligated to the whole work of the whole Church. To work, to pray, to give, for our common tasks, you must know the facts.

In the past Lenten weeks we have all sung with fervent hearts:

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

On Easter morn we joyously proclaim:

"HAIL, THOU KING OF VICTORY"

And in a glow of flaming faith we sing:

"Love so Amazing—Demands—My All"

But in so many of us that flaming faith do not issue in proportionate deeds. Surely, a Christian at all aware of the times in which are living knows that in these *last days* the Prin of Glory demands "my soul, my life, my all" give spiritual and physical life to a gasping h manity. He would also have us take to hea His earnest words: "Verily, I say unto you, asmuch as ye did it *not* to one of the least of the ye did it not to Me."

The Lenten and Easter life-giving facts ha not been withheld from you during the pa weeks. Nor have the growing spiritual and phy ical needs of our fellow men been kept secr God has used the radio, movies, newspape magazines, and church papers to keep us keen alerted to the swiftly moving events of our tim which most certainly spur on every Christian greater efforts to serve God and our fellow me

In a recent issue of our church papers Mr. H. Schlueter, the synodical Treasurer, told y that because of rising living costs and a backl of essential repairs at our colleges, Synod ha in 1947 expended about $235,000 more than had asked our people to give for the synodic budget. No doubt, we would have given mo had we known in time that we would need mor

Not long ago the Stewardship Secretaries all Districts met in St. Louis, Missouri, to discu Synod's work and its costs for this year. It b came apparent that Synod had set itself a budg of $3,600,000; but after totaling all the incon anticipated from our Districts, we would

CHURCH SHOULD KNOW

0,000 short of our expenditures at the end 1948. In other words, to bring this problem n to a congregational level, it would mean:

Trinity Congregation fixed a budget for 1948 unting to $36,000. After a survey of the unts promised by, or anticipated from, the nbers of Trinity for 1948, these totaled only ,000. But Trinity's expenses for the year — ss the members want to curtail the work of congregation — actually amount to $36,000. What to do? Trinity's members are not in a tion to tell their Prince of Glory and King ictory that they are too poor to give the extra 00 to carry on a minimum program for God. very member of Trinity is really told of the s, then Trinity — and all the congregations — in 1948 make up what now looms as a possible rtage.

We plead with you, therefore, to keep these odical budget needs in mind during the course he year.

This, Too, You Should Know

Here is another fact which is bursting to be . It concerns the life or death — spiritually physically — of thousands of infants, chil-n, young and old. Last August, in Chicago at Centennial Convention, after Chaplain Poch, back from Europe, had vividly told us how starving children of Central Europe fought animals over the garbage from American ny messes, and after Dr. Walter A. Maier, who gone over to make a survey for the U. S. Army, and Mr. Louis Lochner, just back from Europe as a member of the Hoover Food Committee — after these men had stunned the Convention with their factual portrayal of the spiritual and bodily needs of the millions of hungry, homeless, hopeless, Synod unanimously fixed the sum of $2,500,000 for World Relief in the coming year (Sept. 1, 1947—Aug. 31, 1948).

What Are the Facts Thus Far?

Six months of that year have passed. Only $700,000 have been received. We've spent $275,000 more for relief than received during these six months, eating up a reserve kept for direst emergency. Now that the reserves for bodily relief are exhausted, *we've cut 30,000 names from our relief lists.* They get no more food from us. Furthermore, we are confronted with the question: Must we close our Child Feeding kitchens in Europe?

Can you see these 30,000 families sink deeper into despair and hopelessness — some of them crying out that now God, too, has forgotten them when they are told: "No more help from the Missouri Synod"?

Can you see the queue of 100,000 children, with their tin cans, plates, buckets, lined up before the buildings over which hangs a sign: "Here the Lutheran Church of America (Missouri Synod) feeds little children" — turning away hungry — tears streaming down their gaunt, pale cheeks — their broomstick legs a little wobblier because of their long weary walk — dumb pain in their lus-

terless eyes — unwilling to believe that we, the Missouri Synod, had to close our relief work — because our Christians, too, had scraped the bottom of the barrel!

There are some of us who have been and still are really praying, working, and giving more than

many others for the work of the Lord in these days of the beginning of sorrows, when the Gospel must be preached in all the world for a witness unto all nations. They are doing this in and out of the budget. They will continue to do so and even sacrifice more out of love for their Savior and for their fellow men.

There are those who will deplore that these deadening facts regarding our Relief Program and the danger of its collapse are made known to our people: people will give for the hungry and starving but will give that much less for the budgets of the Church; we must first look to our own needs, feed our own missionaries, build our own churches; we don't want any more special collections; right now, when we are confronted with a $500,000 shortage in our own work for 1948, is certainly not a psychological time to tell our people about the needs in Europe and Asia.

There is some truth in those contentions. But do they apply to a people who have just sto at the foot of the Cross and sung:

"Love so amazing, so divine,
Demands my soul, my life, my all"?

Do they apply to a people whom the Lo has blessed with more of this world's food th they've ever had before?

Do they apply to a people with a spiritu heritage such as ours as we enter the first ye of the second century?

Will moneys given *now* by you for the starvi be detrimental to the regular work of the Churc or will the Lord shower special blessings upon for feeding the hungry, taking in the refuge clothing the naked, visiting the sick, in a wor emergency of human anguish such as has not be since the beginning of time to this day?

These are the facts. They speak a langua

loud enough for all to hear. They speak f themselves. Now take them to the throne of t Son of Man in all His glory, with all the ho angels round about Him, and ask Him:

"Lord, what will You have *me to do today*

ANSWERING THEIR PRAYERS

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All for Me

Dearest Jesus, let me see
In Thy dreadful agony
All MY sins upon Thee laid,
All MY debt of guilt now paid.

Let me not with careless eye
Pass Thy painful suff'ring by,
But in Thee my Savior see,
Who didst give Thyself for me.

Foes most fierce Thy life did seek
In that solemn Holy Week,
Binding Thee with ropes most fast,
Crucifying Thee at last.

Powers on earth, ordained by God,
Willfully o'er Justice trod.
Though they knew Thee innocent,
To Thy death gave their consent.

Even friends, made weak through fright,
Quickly gave themselves to flight.
Courage failed when powers of sin
Did their ev'lest work begin.

Yet MY guilt, I, too, must own,
Guilt which brought Thee from Thy throne;
Guilt which nailed Thee to the Tree;
Guilt which made Thee die for me.

Dearest Jesus, let me see
In Thy dreadful agony
All MY sins upon Thee laid,
All MY debt of guilt now paid.

Pensacola, Fla. WM. G. KENNELL

Dr. Brand Honored

In the fall of 1920, twenty-eight years ago, Dr. Frederick Brand became Director of Foreign Missions of the Missouri Synod. His installation took place on Jan. 9, 1921, at Trinity Church, Springfield, Ill., of which he had been the pastor, and God's blessings were invoked on his future labors. The prayers were answered; Dr. Brand served faithfully and ably. In December, 1947, the Board of Foreign Missions of the Missouri Synod resolved on the honorable retirement of its long-time director. Special festivities were planned, but in view of the wishes of Dr. Brand and family they were not held. The director emeritus will not now become inactive; it is hoped that he will be able to finish the history of our Foreign Missions for which he has been gathering material. To honor its faithful servant, who at the age of 84 has withdrawn from his position, a scroll of honor, as submitted below, was prepared and handed to Dr. Brand on February 16. W. A.

In the name of the Synod which it represents, the Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States herewith conveys its thanks to the Rev. Frederick Brand, D. D., Director Emeritus, for the splendid and faithful services which he has rendered the cause of Foreign Missions, and with him this Board desires to thank God for all that He has achieved through the efforts of His faithful servant. Through a term of twenty-eight years, manifesting great ability, amazing industry, and the utmost devotion to his high task, willing to spend himself and to be spent in the service of the Foreign Missions of the Church, specially also through several trips to the mission fields of the Orient, Reverend Brand has served this cause. In grateful recognition of said service this scroll is inscribed. At the same time the Board of Foreign Missions wishes Dr. Brand God's richest blessing for the evening of his life and the daily assurances of the love of the divine Savior, whose message he helped to spread in countries beyond the seas.

R. G. LANGE, *Chairman*
HERBERT BERNER, *Secretary*
O. H. SCHMIDT, *Executive Secretary*

Palm Sunday Memories

The years take their toll. It seems only yesterday when we were one of a class about whom the whole service revolved. Tensely, yet proudly, we entered the house of God. Beneath the blue serge and the white our hearts beat wildly. Were we fifteen or twenty-five? How strange that we have forgotten. We have forgotten so many little yet important details of that day — the words of the pastor — the names of those who sat with us before the Lord's altar. Are they also thinking about this today? Some of them have already won the crown — some have lost it. What a serious and tragic loss! With it they lost the things that make life worth living: happiness, peace, contentment, God's love, Christ's pardon, their heavenly inheritance. What did Satan promise them in exchange? Whatever it was, they have been deceived, terribly deceived. Perhaps the memory of this day will help them find their way back, the memory of Jesus' promise: "Him that cometh unto Me I will in no wise cast out." I must pray for them before I leave this holy place today, pray that they, too, will remember our promise to renounce the devil and all his works and all his ways, our promise to suffer all, even death, rather than fall away from the Confessions of our Church, our promise to remain true to the Triune God even unto death. What solemn promises these are! Dear God, help us and all that make these promises to live by them and die in them!

Boston PAUL W. BRAUER

From a Pocket Notebook

"A drop of dew with God's blessing makes a feast." Proverb of the Bataks of Sumatra. . . . The financial report of Trinity Church, Guymon, Okla. — in the area once called the Dust Bowl — carries the names of 44 individuals and couples of which 23 last year contributed more than $400, 18 more than $500, four more than a thousand dollars, to the work of the Church. Sixty-seven communicants report more than $18,000, an average of $275. The pastor is the Rev. Robert E. Meier. . . . And St. Paul's of Texhoma (the Rev. C. Keturakat, pastor) has an average of over $300. . . . Still talking about money, we note that the collection for a new gymnasium in St. Paul, Minn., has reached $200,000. There is still $150,000 to be collected. . . . We had a week end lately in Fort Wayne, discussing the lodge with an audience of about 500 in the Concordia College Chapel by joint invitation of the local L. L. L. and pastoral conference. . . . At Glendale, Greater New York, we have a parish school that is being appreciated. The father of a child which will enter next fall is purchasing a second automobile for the family so that his wife may transport the child to school. Another good Lutheran, in planning to move, deliberately chose a house in Glendale so that his child could attend our school. He told Pastor Martin Steege: "I paid a very high price for it, but I wanted my child in your school." . . . The *Tulsa Magazine* in its January issue gave a full page to Grace Lutheran Church, of which the Rev. Clarence W. Knippa is pastor. . . . The Christian Scientists are still following the "pay streak of civilization," beginning in Boston, a long roster in Queens, Bro lyn, New York, then Pittsburgh, Clevela Chicago, San Francisco, Los Angeles. " streak," from the language of the fo niners, applied to a streak of earth in river bank containing gold nuggets. When a minister out in Modesto, Ca preaches on a subject like "Can an Au mobile Dealer Get to Heaven?," annou ing a discussion of the local used- market in his sermon, the preacher mi consider the chances of getting heaven for a minister who does not k what the Church of Christ expects f him. . . . "The Walther League discuss series presents excellent material training our youth to become good st ards. The series of twelve discussions entitled 'Christ My Life.' The *Conco Bible Student*, July, 1947, also offers spl did material for a course in stewards Dr. J. Weidenschilling has rendered Church a great service through his p and forceful presentation. And don't to order *On Runways of Love*. The ch ters on 'The Joy of Giving' are, in opinion, unexcelled." J. E. Herrma Stewardship Secretary, Western Dist . . . The current "Brotherhood" movem develops some of the most odious den of Gospel Christianity. The climax is ported from Peoria, Ill., where a Pres terian preached in a Jewish temple on subject: "If I Were a Jew," while a Ra preached in the Presbyterian church "If I Were a Christian." . . . A Swed borgian of Salem, Ill., writes us in app ciation for having said in a radio t "God assumed human form in the per of Jesus Christ," illustrating the t (insisted on by Dr. Walther) that we n judge doctrinal statements by the way words read, not by what either friend enemy says about it. This principle large implications. . . . In order to f juvenile delinquency, a group of layn churchmen, and businessmen from Bloomington, Ill., area have formed McLean County Religious Educa Council and are urging Sunday sch attendance. Do our people appreciate constant drumming on the need of Ch tian education which characterizes church papers? . . . Grace Church, Kitchener, Ont., with a communi membership of 103, had an average tendance last year of 113, writes Pa R. E. Knoll. . . . "Stopping at third adds no more to the score than strik out." Oregon-Washington Clergy Bulle . . . This column supports the request aid from the Church Extension (chu building) Fund submitted by one of Minnesota congregations which sets f that "our present meeting place is so that our confirmation class of six child often has to meet in the pastor's car." With 22,200 communicants the South Illinois District has 8,742 subscribers the LUTHERAN WITNESS. All but 76 c was remitted of the full amount for Southern Illinois Edition. During the year *overpayments on subscriptions* by congregations of the District amounte $586.75! . . . Of all the homemade (mim typed) congregational yearbooks w have reached us in January the nea job was Trinity Church of Pekin, Ill. (O. J. Klinkerman), while for completen clearness of presentation, and human terest the top prize is divided betw Good Shepherd, Tulsa (Rev. W. W. Fra Zion, Danvers, Ill. (Rev. T. W. Teyl and Trinity, Henderson, Ky. (Rev. F

rt). . . . A story of the Laurentian her League camp giving a day-by- history of the camp week and the am of the music recitals by the pu- of Miss Clair Meitz, is a unique docu- . . . . Zion Church of Cleghorn, Wis., oers only 60 families but commanded st a page in the Eau Claire, Wis., *Telegram*, when by volunteer con- itions of 4,000 hours of labor the ch members constructed a new parish e. The Rev. H. Krinke is pastor.

G.

nvention of the zil District

(*Concluded from our last issue*)

Of great interest and occasions for y questions were the various ches given by "the flying doctor" . Streufert in the interest of the ion work of Synod in all the world. words glowed with youthful vigor enthusiasm when he related the ries of the Cross in different places. appeal for consecrated effort also he part of this District to par- ate in Synod's international mis- s struck a responsive chord in the ts of the hearers. His presenta- of examples and methods of per- l mission work opened up new zons. His earnestness concerning urgency and need of intensive and nsive mission work could not but e us see again our great oppor- ies in this immense land sub- ged in pagan superstitions and try. Most touching of all were enerable doctor's last words based Acts 20:32: "And now, brethren, mmend you to God and to the word is grace."

hen there were the many other rts: on the progress and the needs r Seminário Concórdia, the finances e District, the standing of various regations in numbers, contribu- and extent of parish; reports on impossibility of entering garrisons erve our young men in the army, ur publications and on the Publish- House here, which is standing at threshold of a new era, thanks to from Synod. Among the inter- g things in finances was the report e fund for mutual aid created by astors and teachers of our District, the report on the Pension Fund the active participation in it. rable action was also taken by the ict regarding the Ginásio Con- a, the only Lutheran high school outh America, the District partici- g actively in the administration of.

n two evenings during the week eachers and professors had sepa- rate meetings to discuss their particular needs, as also the pastors, who centered their attention on the report on German books from North America, which are to be distributed at cost. Another point of interest was the ever-present subject of "Gemeindefeste," in regard to which it was stated that only continuous instruction and patience will bring the desired results. The support of private schools offered by the State was then discussed. The danger was pointed out in case that this was meant to be part of the salary, but also the difference was shown between this and the fact of such money being only a donation in recognition of the work private schools are doing. The state of Rio Grande do Sul has around 5,000 private and only 1,200 state schools. Such grants or donations are made annually to all kinds of institutions, both public and private. Dr. F. C. Streufert emphasized especially the need of more pastors and teachers being educated here in Brazil and the greater responsibilities which our District now has, having outgrown the first beginnings.

The convention came to a close with the celebration of the Lord's Supper in St. Paulus Church on Sunday morning, Feb. 1, the sermon by Prof. K. A. Rupp being based on Rev. 3:20, and with a Missionary Service in the Seminary Chapel in the evening, the sermon by Pastor Joao Alves, our Negro missionary, being based on First Chron. 12:18.

God be praised for the privilege of this week of fellowship and worship and work! May He prosper all things that were said and done in that for which they were intended to the glory of His name and the harvest of many blood-bought souls!

WERNER K. WADEWITZ

Porto Alegre, R. G. S., Brazil

Organization Meeting of Florida-Georgia District

From the opening service and President J. W. Behnken's sermon on organizing the new District in Jesus' name — with devoted loyalty to His Word and commission, confidence in His blessing, and the supreme motive of glorifying Him in all our endeavors — to the closing service, in which the Rev. Herman A. Mayer, Synod's Assistant Secretary of Missions, installed the District's first officers and encouraged the delegates on the basis of the letter to the church in Philadelphia: "I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My name" — from beginning to end the work of missions was the absorbing interest of the first convention of the Florida-Georgia District, the newest and smallest in Synod, organized on February 4 to 6 in Trinity Church, Orlando, Fla. (Albert H. D. Besalski, pastor), which efficiently entertained the convention on only three weeks' notice.

Dr. Behnken presided until the election of the District's first President. Prof. Theo. Hoyer, D. D., of our St. Louis faculty, presented a striking essay on "Missions in the Light of the Acts of the Apostles."

The District at once resolved to call a field missionary as senior worker in mission expansion and as many missionaries at large as resources will allow; to try to borrow trailer mission facilities, especially during those months of the year when they cannot well be used in northern Districts; and to enter new fields with a "power group" technique so as to hasten the solid establishment of healthy congregations. Our congregations in one rapidly growing community had already submitted a petition for men and means to open six new stations in this city as soon as possible. It was reported that a non-Lutheran contractor had offered to build us a church at his own expense in a new residential village now being developed. Such was the enthusiasm of the delegates that they resolved unanimously to raise a District organization thankoffering of $25,000 for the Church Extension Fund within ninety days — and this in a District numbering 18 voting congregations (including 7 subsidized stations) and approximately 2,500 communicants.

President M. W. H. Holls of the Southern District formally dismissed the Florida and Georgia congregations from his District and commended them to God and the Word of His grace. Mr. Enno A. Schoenhardt, Southern District Financial Secretary, in the name of his District Board offered the new District a generous share of the financial assets, chiefly in the Church Extension Fund. Dr. Behnken reported on synodical matters, especially on our far-flung mission fields and on recent developments in the Lutheran Church in Germany.

In the convention mission service, Pastor Mayer preached on personal evangelism. Pastor F. R. Zucker delivered the confessional address preceding the convention service, in which the pastors communed. Chaplains were Pastors W. C. Wesche, W. F. Schoech, and W. A. Kimberley. One evening was devoted to separate meetings for pastors and laymen, led by Dr. Behnken and Pastor Mayer, followed by the first Florida showing of Synod's new film, "Reaching from Heaven."

In addition to five synodical and Southern District officials, there were present 34 voting delegates, five advisory pastors, one teacher, and eight advisory laymen. Among several visitors in attendance was the Rev. Daniel

Bella, now retired, a charter member of the Slovak Ev. Luth. Church, who brought greetings from his Church.

The first officers of the Florida-Georgia District are: Pastor C. F. Kellermann, President; Pastor F. W. Lorberg, First Vice-President; Pastor W. C. Wesche, Second Vice-President; Pastor E. J. Bergt, Secretary; Paul G. Kuntz, Treasurer; and George Kline, Financial Secretary. The remaining members of the Board of Directors are: Pastor Albert H. D. Besalski, Messrs. John F. Templin, George W. Haug, and John Senkarik, Jr.

A small beginning it certainly is; and the problems and opportunities confronting this little group are almost overwhelming. But God granting His blessing and the delegates and congregations keeping up their initial enthusiasm, the Florida-Georgia District will not remain an infant long.

F. R. ZUCKER

Letters from Readers

CALLING THE CHURCH BACK TO RELIGION

The March issue of *Reader's Digest*, 1948, page 69, had this: "What our country needs is not more sectarianism in the public schools but more religion in the churches. If that miracle should take place, the churches would learn to depend on spiritual rather than political power." (By Agnes E. Meyer in an article "Shall the Churches Invade the Schools?")

That's well put. For Jesus never depended on political power or influence but solely and alone on the inherent power of His own authority and His Word. It seems a shame that the "Church" must be told to get back to its knitting in a secular magazine. We should thank God that our Church has never believed any different nor practiced otherwise.

Rockford, Ill. E. C. BEVERSDORF

INTOLERANCE

DEAR MR. EDITOR:

After reading the Jan. 18 issue of the LUTHERAN WITNESS, I am impelled to write what has been on my heart and mind for some time. I refer especially to the reply given the young lady who wrote about the intolerance of the Lutheran Church (Missouri Synod).

I cannot contradict your statement that "there is nothing farther from the mind of any Lutheran minister or teacher, editor or professor, than to keep our people from knowing what is being taught by other denominations," but why is it that the majority of Lutherans will do anything else rather than accept an invitation to attend another church — even though their own is not having a service? I feel from experience that it is because only the non-essential differences of the other denominations are made known to the Lutherans and the fact that they are agreed on the essentials is omitted.

Yes, I presume all Lutherans will admit that there will be those in heaven who did not belong to the Lutheran Church while on earth, but won't they feel a bit out of place in their presence when they have had no fellowship (Christian) while here? Are not all Christians of one body with Christ as the Head?

Fort Wayne, Ind. BERNICE E. OSER

(Lutherans have recognized the teachings which they find in the Catechism, in their church papers, and in the pulpits of their Lutheran Church as in agreement with the Word of God. They also realize that the Bible expects of them that they be hearers of the Word where it is preached in truth and purity. As for existing differences, these concern more than the so-called non-essentials, but even where the difference only touches so-called non-fundamentals, they are aware of the principle that any persistent denial in matters clearly taught in the Scriptures is divisive of fellowship. As for your closing thought, a glance at the *Lutheran Hymnal* will show that we acknowledge true ecumenicity. If there are true Christians in denominations with which we cannot fellowship, — and there certainly are such, — the situation is not of our making. — ED.)

A QUESTION OF DEGREES

DEAR SIR:

On your many fine articles in the WITNESS I believe it would be good to give the person who is writing the article his or her proper title, such as Reverend, Doctor, etc., so that our people will be able to address or speak of them in all the respect of their high called profession which they deserve. As it is now, in many cases we laymen do not always recognize with what authority the article is backed up.

Milwaukee, Wis. ADOLPH KRUEGER

(EDITORIAL NOTE: While it is an agreeable experience to be informed that there are folks who will speak with respect of those whom the Church has entrusted with important tasks, possibly has honored with a degree, it is not quite correct to say that the degree written after the name of a contributor will give the reader an opportunity to estimate the authority of the article. There are people with a Ph. D. and a D. D. who cannot wield the pen efficiently, and of our best writers in the Missouri Synod the majority have no degrees at all, except plain *Rev.* When laymen contribute to the paper, that fact is noted somehow, not because it adds authority to the article, but because it is of interest to the reader. Sometimes a D. D. slips in, but, as a rule, we omit all titles or degrees.)

ANOTHER CHAIN LETTER

My wife has received the following letter:

"Within five days after receiving this letter, send a copy to five friends. Omit the top name on the list and add your name on the bottom. To each of the names above, send a hanky with your name and address attached. You will begin receiving hankies at once. It is fun to see where all the hankies come from. If you are not interested, please return to the last address on the list. This is for Ministers' Wives only, and the purpose is to create fellowship and fun. 'The Hankie Club.'"

It may be harmless, but methinks there is something wrong with these pastors and their wives to mock the world in sending "chain letters." H. W. H.

(There is certainly something wrong also with this variation of the "Chain Letter" pitfall. There always will be those who wish to earn that for which they have not labored and for which they have not paid, and thus satisfy the cupidity which is ingrained in the selfishness of our nature.)

Obituary

The Rev. Albert Huebner died April 1947, shortly after his 70th birthday, Neukirchen, Mecklenburg, Germany. graduated from Concordia Seminary 1900 and was sent into our mission f in South India. Here he labored s cessfully with such outstanding work as the native pastor Jesudason and He Nau, who later did our pioneer work Nigeria. During World War I he interned and sent back to his native G many in 1916. Until the end of the he taught at the *Realgymnasium* at K berg. In 1919 he became pastor of Be lehem Church, Kolberg, where his fa had served for many years. He was act there until 1942, when sickness forced to retire.

In 1903 he married Margaret, Warnke, by whom he had seven child five of which survive him.

When the invasion from the East c toward the end of the late war and K berg was besieged, he fled with his and found a place of refuge among re tives in Mecklenburg, where he was act among the many refugees and displa persons. Not long before his end he instructed 150 catechumens for confir tion and delivered his last sermon on P Sunday, 1947. He was buried in cemetery at Bernitt. At the funeral son-in-law, the Rev. Henry Willkom was one of the speakers.

HEINRICH STALLMANN

The Rev. F. M. L. Nitz of Bellingh Wash., President of the Oregon-Washi ton District, was born in Pomerania, G many, Nov. 15, 1879. With his pare Friedrich W. and Augusta (Langjan Nitz, he emigrated to the U. S. at the of five years. They made their hom Akron, Ohio. After his confirmation 1894 he resolved to study for the minis first entering a preparatory school Cleveland, Ohio, and continuing his stu in Fort Wayne and St. Louis. While rolled at Concordia Seminary, St. L he did supply work at Fisherville, Onta and at Bunker Hill, Ill. After his grad tion in 1903 he was married to Carol Heitmueller of Akron, Ohio, on Aug 1903. His first pastorate was at No Bellingham, Wash. (1903—1908), where served as pastor of Peace Church. second and only other pastorate was Trinity Church, Bellingham, where served from 1908 to the time of his de During his ministry he worked faithfu for his church and the Oregon and Wa ington District in various capacities Visitor, as chairman of the Church tension Board and Mission Board, as Vi President and as President of the Distr which latter office he held from 1936 u his death on Jan. 25, 1948.

The deceased, whose wife preceded in death about two years ago, is survi by six children: three sons, the Rev. A. Nitz, St. Louis, Mo.; the Rev. C. F. N Portland, Oreg.; the Rev. G. E. Nitz, Louis, Mo.; three daughters, one brot and three sisters.

Burial took place on Jan. 29. The P. H. Schaus preached the sermon, ba on 1 Pet. 1:3-5. Other speakers were Rev. C. H. Bensene, who succeeded the ceased as President of the District, Pr

Thomas Coates of Concordia Acad- Portland, the Rev. W. F. Georg, and ev. H. A. Kahle. Thirty-five pastors, y members of the Puget Sound Pas- Conference, sang in the service and e grave. The undersigned officiated e interment at Bayview Cemetery, gham. A. EICHMANN

e Rev. Fred C. Brandhorst (d. Feb. 948) was born July 27, 1891, at Lin- Nebr., son of Frederick Brandhorst his wife, Minnie. When he was ten, amily moved to Lahoma, Okla., and t seven years later to Fort Wayne, He was educated in St. John's Col- Winfield, Kans., Concordia College, Wayne, Ind., and Concordia Seminary, uis, where he was graduated in June,

is first pastorate was at Gering, Nebr., 1917 to 1919; from 1919 to 1927 he d Grace Church, Norfolk, Nebr., and 1927 Immanuel Church, Madison, In addition to his work for his ch and Sunday school, he was one e originators of the present plan of tian training in Madison, the con- ted Madison Lutheran School. This l is owned and operated by the seven hes of the Synodical Conference in son. He also maintained a lively est in the Madison Pastoral Confer- in which three synods are repre- d, namely, the Missouri Synod, the Synod of Wisconsin, and the Nor- n Synod. He served the church at as Visitor for Circuit M of the South nsin District. During the war he service pastor for the men stationed uax Field.

e departed was married to Erma bing on Aug. 1, 1917, at Winfield, A daughter and two sons were to them. One of the latter was killed uly, 1946, in an airplane accident serving with the U. S. Air Force e Panama Canal Zone. Other sur- s besides his widow and two chil- are one brother and one sister.

e preached his last sermon on the unday of the past church year. On following Wednesday he conducted uneral service of the congregation's ist. From Thanksgiving Day on he onfined to his bed. Death came sud- , from a heart attack, at 12:15 on lay morning, Feb. 10, at the family . At the funeral service on Feb. 14 Rev. R. C. Horlamus conducted the e for the family at the funeral home. e church the Rev. Wm. Burhop of ry Church served as liturgist, and Rev. B. A. Maurer of Milwaukee, a nate of the deceased, preached the n, based on Heb. 4:3. The Rev. Er- Ylvisaker officiated at the grave in t Hill Cemetery. While the body a state at the church, members of the h council and pastors of the Madison ral Conference served as honor s. The active pallbearers were mem- of the church council. Despite the days of the Lenten season a large er of Synodical Conference pastors, served as honorary pallbearers, and wives attended the funeral.

CORR.

ss Emma Schultz (d. Oct. 7, 1947), Feb. 12, 1883, in the Town of Lewis- Niagara County, N. Y.; received her ntary education in the public school n St. Peter's Parochial School, North , Lockport, N. Y., and her profes- training at Concordia College, Con- over, N. C., graduating in 1906. Her teaching career extended over a period of twenty-five years, teaching at the following schools: St. Matthew's, Rochester, N. Y.; Trinity, Lockport, N. Y.; St. John's, York, Pa.; and Trinity, Monroe, Mich. Funeral services were held at St. Peter's Church on Oct. 9, the undersigned officiating. Burial was made in St. Peter's Cemetery. She is survived by four sisters and one brother. C. W. OLDACH

DEATH NOTICE

The Rev. A. G. Steup, pastor of Trinity Church, Springfield, Mass., passed away suddenly Feb. 11, 1948. Burial was in Springfield, Mass. GEO. J. MEYER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Studies in the Book of Acts. *Concordia Bible Student,* April, 1948. Also *Concordia Bible Teacher,* together $1.40 per annum (quarterly). Concordia Publishing House, St. Louis.

This issue of the *Concordia Bible Student* covers the second half of the Book of Acts, that inexhaustible storehouse of Christian knowledge and guidance for a godly life. The various sections are supplied with material for daily Bible reading and sidelights on the history of the Church. Dr. Weidenschilling is maintaining this quarterly for Bible study on a high plane, both for students and class leader. G.

Eight Good Kings of Judah and Their Sins. A manual for Bible classes published by the committee of the Walther League for Bible study. Price, 30 cents; with Leader's Handbook, 50 cents. Order from Walther League, 875 N. Dearborn St., Chicago 10, Ill.

The selections for this little manual have been taken from books of the Old Testament often avoided by Bible readers on account of their difficulty — the books of Kings and Chronicles. From these books eight biographies have been selected of the kings of the House of David, each bearing its own lessons of practical life, its own warnings, instruction, and inspiration. The manual seeks to achieve for study classes the object which the Holy Spirit had in view in giving us the careers of these rulers, and included are such famous names as Solomon, Asa, and Hezekiah. The characteristics of these kings are highlighted and lessons drawn from the situations in which they succeeded or failed in God's sight. G.

Our Synod and Its Work. A Reader for Lutheran Schools. 223 pages, 5¾×8½. Northwestern Publishing House, Milwaukee. $1.25.

Prof. John P. Meyer of Thiensville, Wis., has prepared this excellent text for the parish schools of the Wisconsin Synod. The story of the early beginnings of the Wisconsin Synod is told in 20 pages, then describes the organization of the Synod, its missions — we are happy to see large space accorded the Apache Mission in Arizona — the colleges, teachers' and ministers' seminaries, and benevolent institutions, all of it beautifully illustrated, and the publisher has supplied excellent, durable binding. A book that cannot fail to attract youthful readers and inspire them with better understanding and increased love for their Church. G.

Our Family Devotions. By A. J. Bueltman. 8 pages, 5×7¼. The Christian Education Co., P. O. Box 31, Highland, Ill. 6 cents each. 60 cents per dozen, $4.00 per hundred.

This is a close-up, if not a shorthand report of family devotions as practiced by Pastor Bueltman of St. Jacob, Ill., together with some hints for "other ways" and "some good rules." This leaflet deserves wide distribution. G.

Music

Reviewed by Walter Buszin

Liturgical Motet Book. By Matthew N. Lundquist. Volume 1, $1.25; Volume II, $1.50.

These volumes, prepared by a distinguished member of our River Forest music faculty, indicate a widespread demand for the better types of choral music. We are sure that Dr. Lundquist will admit readily that certain compositions included do not reach the heights of certain others; this applies particularly to some works by 19th century composers. The compositions are of no more than average difficulty, and choirmasters need not hesitate to have them sung with accompaniment.

Psalm 65. Settings by Claude Goudimel. $1.25.

Part of the series "Early Psalmody in America," published by the New York Public Library through Music Press, Inc., and edited by Carleton Sprague Smith. In 1612 Henry Ainsworth, an English clergyman and linguist who spent many years in a Separatist colony in Amsterdam, Holland, published the *Ainsworth Psalter.* For his metrical version of Psalm 65 he used a hymn tune by Louis Bourgeois, perhaps the foremost hymn tune writer of the Reformed; however, the seven settings he used of this tune had been prepared by Claude Goudimel, a great Reformed composer of the 16th century, who met with his death in the massacre of St. Bartholomew's Night. Though at times a bit austere, the music used by Ainsworth is dignified, churchly, and very well written. It is not of great difficulty and need not be sung a cappella.

Ten Sacred Songs. Edited by Hans T. David. English and German texts. $3.00.

Written for soprano, strings, and organ, by six Moravian composers of the 18th century, this music was found in the archives of the Moravian Church at Bethlehem, Pa., and is made available through the New York Public Library and Music Press, Inc. It is of more than historical interest, and it would be well for our soprano soloists to acquaint themselves with this music. It is not all equally good; however, that a close affinity often exists between Moravian and Lutheran music becomes evident also from these selections.

Report of the Treasurer of Synod for the Fiscal Year 19

Exhibit "A"

Statement of Receipts

Receipts from Districts	1 Budget	2 Centennial	3 Sundry Purposes	4 Tota
1. Alberta and British Columbia	$ 7,119.72	$ 5,206.43	$ 17,946.07	$ 30,2
2. Argentina	257.00	——	434.00	
3. Atlantic	81,912.22	36,999.70	16,136.79	135,0
4. Brazil	5.43	——	2,440.39	2,4
5. California and Nevada	11,551.28	18,153.30	9,181.03	38,8
6. Central	310,210.83	143,751.97	46,904.78	500,8
7. Central Illinois	135,389.43	49,141.57	13,845.89	198,3
8. Colorado	17,446.25	12,678.00	5,528.28	35,6
9. Eastern	65,045.20	41,311.27	34,038.89	140,3
10. English	134,843.77	43,083.18	21,471.37	199,3
11. Iowa East	40,500.00	32,019.65	23,837.25	96,3
12. Iowa West	127,817.43	70,870.07	33,304.75	231,9
13. Kansas	62,437.32	43,076.90	26,170.18	131,6
14. Manitoba and Saskatchewan	4,302.28	6,111.42	11,234.31	21,6
15. Michigan	333,154.20	124,046.18	49,518.59	506,7
16. Minnesota	187,666.17	88,257.90	42,645.27	318,5
17. Montana	5,041.59	6,666.67	3,724.19	15,4
18. North Dakota	17,355.92	22,301.41	14,096.59	53,7
19. North Wisconsin	129,487.31	40,390.23	19,850.22	189,7
20. Northern Illinois	300,929.50	115,818.88	65,822.31	482,5
21. Northern Nebraska	36,000.00	33,270.14	20,309.73	89,5
22. Oklahoma	9,083.29	12,248.04	12,078.10	33,4
23. Ontario	14,056.33	15,058.25	20,094.10	49,2
24. Oregon and Washington	30,000.00	31,662.24	21,062.09	82,7
25. South Dakota	19,414.96	15,731.32	29,593.66	64,7
26. South Wisconsin	175,918.55	72,707.86	23,935.00	272,5
27. Southeastern	23,081.83	19,492.57	27,456.22	70,0
28. Southern	19,928.46	13,927.51	3,240.93	37,0
29. Southern California	15,000.00	25,386.82	15,802.11	56,1
30. Southern Illinois	63,865.98	30,327.28	19,308.49	113,5
31. Southern Nebraska	41,028.71	50,081.10	26,139.46	117,2
32. Texas	39,309.96	36,492.78	27,288.53	103,0
33. Western	222,747.20	76,905.43	27,735.27	327,3
34. *Total Receipts from Districts*	$2,681,908.12	$1,333,176.07	$ 732,174.84	$4,747,2
Miscellaneous Receipts				
35. Sundry Sources	234,263.53	25,660.90	4,236,125.36	4,496,0
36. *Total Receipts*	$2,916,171.65	$1,358,836.91	$4,968,300.20	$9,243,3

On this and the following pages your Treasurer gives an accounting of his stewardship covering the fiscal year ending Jan. 31, 1948. Again we bring such detail as we believe will be of general interest. The report follows the pattern of last year's report, which, judging by the limited comment, seemed to satisfy the vast majority of the readers.

As was reported in the last number of the WITNESS (LUTHERANER), our budgetary income of $2,916,171.65 (Exhibit "A," Column 1, Line 36) exceeded the budget of $2,900,000.00 (Exhibit "C," Line 7). That tells only part of the story. The fact is that our budget income from Districts was $92,987.77 greater in 1947 than it was in 1946. Hence we have every reason to be thankful for the way in which our congregations responded. Our income from Sundry Sources (Exhibit "A," Line 35) was $41,417.53 less than a year ago. This source of income is entirely unpredictable. It includes, among others, returns from Concordia Publishing House in the amount of $100,000.00 and earnings of the Lutheran Laymen's League Endowment Fund in the amount of $76,928.98.

If our year's difficulty was not one of receipts, then it must have been one of disbursements. After seven successive years in which the budgetary receipts exceeded the disbursements we experienced a year in which the budgetary disbursements exceeded the receipts. That is demonstrated in Exhibits "B" and "C." There we find that the budget was exceeded by $255.293.55 (Exhibit "C," Line 7) and that a deficit of $239,121.90 resulted (Line 9). That was only natural under the economic conditions that prevailed throughout the year. Every householder and every businessman knows how costs mounted. Synod's costs were bound to mount in the same proportion. Mounting costs explain only part of the picture. In one instance we p up a backlog of considerable proportions. Repairs at our co and seminaries (Exhibit "B," Line 2-b) cost us $236,402.75. this one item we find more than one half of our entire budg overdraft. The overdraft (Exhibit "C," Line 9) would have a calamity had we not provided for it in previous year supplying an ample Contingent Reserve Fund.

Relief in Europe and Asia continued to be an item of importance. Exhibit "D" shows its progress during the Note that the total receipts (Line 3) exceed $3,300,000.00 and the total disbursements (Line 59) exceed $3,000,000.00. The amount of work incident to the spending of more than $1,500,0 for food packages and clothing bundles (Line 37) can be u stood only by those experienced in this type of endeavor. volved the receiving of thousands of pieces of money mail clothing packages, the receiving of endless lists of potential b ficiaries, the purchasing of supplies, the packing, wrapping, dressing, and mailing of many thousands of individual packages and clothing bundles. Lines 4 to 58 give an idea o many and varied beneficiaries that have been helped through united efforts to partially relieve the physical distress exi in Europe and Asia.

While we were relieving physical distress, we were also d something to render spiritual relief (Exhibit "E"). The P Thankoffering continued to serve its purpose (Lines 6 to Whereas only about one half of the available money has spent, practically all of it has been allocated. In fact, we now that we will not be able to serve fully all the purposes it planned to serve when the Peace Thankoffering was first prop

t "B"

Budget and Disbursements

	Budget	Disbursements
f and Blind Missions	$ 73,000.00	$ 79,500.00
opean Missions	20,000.00	35,000.00
eign Missions	500,000.00	498,731.34
ne Missions	400,000.00	361,132.06
ro Missions in North America	100,000.00	124,835.07
ro Missions in Africa	50,000.00	47,814.55
th American Missions	111,000.00	121,070.00
th American Emergency	37,000.00	50,289.56
dents' Service Commission	20,000.00	20,000.00
rtime Mission and Conservation Fund	25,000.00	
Emergency Planning Council		9,194.71
Prisoners of War		143.14
al for Missions	$1,336,000.00	$1,347,710.43
leges and Seminaries		
Operating Costs	$ 660,000.00	$ 740,626.34
Repairs	100,000.00	236,402.75
al for Colleges and Seminaries	$ 760,000.00	$ 977,029.09
rd for Parish Education	$ 40,000.00	$ 52,072.24
port and Pensions		
Support	$ 415,000.00	$ 437,523.51
Candidate Pension Subsidy	10,000.00	6,463.22
Pension Death Benefits	14,000.00	9,950.00
al for Support and Pensions	$ 439,000.00	$ 453,936.73
odical Sundries	$ 300,725.00	$ 324,545.06

t "C"

Budget Recapitulation

	Budget	Disbursements
l for Missions (Exhibit "B," Line 11)	$1,336,000.00	$1,347,710.43
l for Colleges and Seminaries (Exhibit "B," Line 13)	760,000.00	977,029.09
sh Education (Exhibit "B," Line 14)	40,000.00	52,072.24
port and Pensions (Exhibit "B," Line 16)	439,000.00	453,936.73
odical Sundries (Exhibit "B," Line 17)	300,725.00	324,545.06
ingent Reserve Fund	24,275.00	
ls	$2,900,000.00	$3,155,293.55
get Receipts (Exhibit "A," Column 1, Line 36)		2,916,171.65
ipts Short of Disbursements (Charged to Contingent Reserve Fund)		$ 239,121.90

e Centennial Thankoffering, incident to Synod's anniver- ccupied our attention during a good part of 1947. Its prog- outlined in Exhibit "F." The gross collection amounted to han $2,000,000.00. The Districts were privileged to retain rd of the sum collected and remitted the other two thirds od. Hence the receipts recorded on Line 3 do not truly the full results of the Centennial Thankoffering, but only ortion received by Synod. Only a small part of these s have been spent for the purposes they are intended to Lines 5—6—7).

e Contingent Reserve Fund (Exhibit "J") deserves some on. Note that it commenced the year with a balance of 1.53 and ended with a balance of $13,995.73. The introduc- a retirement plan for the lay employees of Synod required ial deposit of $50,000 (Line. 6). The budgetary operating (Exhibit "C," Line 9) accounts for the major reduction in lance (Exhibit "J," Line 7).

nod has a great number and variety of expense items cannot well be charged to any of the regular budget

Exhibit "D"

Relief in Europe and Asia

Receipts

1. Net Receipts to January 31, 1947	$2,249,283.99	
2. Receipts During Fiscal Year 1947	1,077,751.16	
3. Total Receipts		$3,327,035.15

Disbursements

4. German Publishing House	$ 2,141.84
5. Finnish War Orphans in Sweden	2,000.00
6. Orphans in Finland	10,000.00
7. Relief Materials for Deutsches Hilfswerk	100,000.00
8. Berlin Relief	11,697.86
9. Alsace Relief	1,000.00
10. Student Relief	2,630.00
11. Bethel bei Bielefeldt	3,200.00
12. High School	2,141.84
13. Free Church Relief	1,713.46
14. Schweizer Hilfswerk	1,000.00
15. Luxembourg Orphanage	525.00
16. Deutsches Hilfswerk	43,292.50
17. Breslau Synod Relief	1,000.00
18. Transportation	14,928.29
19. Wiesbaden Relief	100.00
20. Frankfurt Relief	100.00
21. Finnish Relief	4,311.23
22. Copenhagen Food Committee	20,000.00
23. Stockholm, Tyska Kyrkokontoret	103,420.22
24. Surplus Army Supplies for Central Europe	100,000.00
25. Dried Milk for Austria	50,000.00
26. Dried Milk for Germany	40,000.00
27. Dried Milk for Poland	10,000.00
28. Canadian Lutheran World Relief, Foodstuffs and D/P	110,000.00
29. Canadian Lutheran World Relief, Expenses	6,190.00
30. Canadian Lutheran Revolving Fund	15,000.00
31. Clothing, Special	917.47
32. Automobiles	2,932.68
33. Repairs on Eleemosynary Institutions, Germany	50,000.00
35. World Council, for Expenses	25.00
36. Canadian Lutheran World Relief, Collected in Canada	90,424.89
37. Supplies and Packages to Europe	1,525,162.63
38. Lutheran World Relief, Inc.	65,000.00
39. Special Remittances to Switzerland	1,287.90
40. Medical Kits and Clinical Supplies	758.48
41. Church World Service, for Raw Wool and Cotton	200,000.00
42. Church World Service, for Child Feeding	311,387.65
43. Transportation to South America	2,700.00
44. Shoes for German Chaplains	1,600.00
45. China Relief	5,000.00
46. Prisoners of War	2,020.39
47. Free Church Survey	300.00
48. Convention Meeting and Display Expenses	971.25
49. Blankets, Surplus Army Supplies	18,385.00
50. Church World Service, for Student Support	10,000.00
51. Kreiss, for Orphans	200.00
52. Addressograph	4,791.60
53. Church World Service, India and Pakistan	10,000.00
54. Barracks in Europe	49,080.00
55. Furniture for Refugees	16,352.70
56. De Valbonne Sanatorium for Lepers	50.00
57. Stuttgart Salaries	250.00
58. Latvia, Displaced Persons	2,002.68
59. Total Disbursements	$3,027,992.56
60. BALANCE, January 31, 1948	$ 299,042.59

Exhibit "E"

Peace Thankoffering

Receipts

1. Receipts During Fiscal Year 1947	$ 3,553.87	
2. Collection Expense Refunds	2,700.00	
3. Interest on Balance	22,292.86	
4. Total Receipts		$ 28,546.73
5. Balance, January 31, 1947		4,649,852.41

Disbursements

$4,67

Postwar Reconstruction and Missionary Expansion

6. Bibles for Norwegian Refugees	$ 2,409.64	
7. Church Extension Fund, Argentina	5,000.00	
8. Church Extension Fund, Brazil	10,000.00	
9. American Bible Society, German Bibles	150,000.00	
10. Dr. Pieper's *Dogmatik*	10,759.23	
11. Lutheran World Convention, Catechism and Hymnals for Prisoners of War	8,333.33	
12. Bavarian Lutheran Church (Dr. Meiser)	5,000.00	
13. Sundry Relief and Trip Expenses	17,116.58	
14. Lutheran World Convention, Catechisms for Distribution in Germany	2,166.66	
15. Mexican Chapels	34,000.00	
16. Home Mission Expansion Program	9,896.21	
17. Montevideo, Uruguay	37,500.00	
18. Novo Hamburgo, Brazil	7,500.00	
19. Penha, Brazil	7,500.00	
20. German Library	737.99	
21. Rehabilitation of Bombed Chapels and Homes in China	50,000.00	
22. Restoration of Equipment in China	129.68	
23. Manila, Philippine Islands	50,000.00	
24. China Rehabilitation	10,000.00	
25. Wanhsien Assembly Hall	5,000.00	
26. Wanhsien, Purchase of Property	5,000.00	
27. Barracks, to be Used as Churches in Germany	44,105.00	
28. Mission in New Guinea	5,000.00	
29. American Bible Society, Japanese Bibles	10,000.00	
30. Altar and Communion Sets, Germany	1,217.14	
31. Alsace Synod, Loan for Orphanage	1,700.00	
32. Equipment at Friedburg, Germany	1,500.00	
33. German Publishing House	5,000.00	
34. Audit and Dorn Expenses, Brazilian Publishing House	2,065.97	
35. Brazilian Publishing House	29,000.00	
36. Church Building in Honolulu	20,000.00	
37. Testaments, Books, and Periodicals	58,378.63	
38. Rev. Mach and Others to United States and Seminary	698.95	
39. Cost of Training City Missionary for Clinical Work	2,980.00	
40. American Bible Society, for Cellulose	50,000.00	
41. United Relief for Displaced Germans	1,000.00	
42. Copenhagen, Grant Loan	1,800.00	
43. St. Matthew's Lutheran Church for Deaf, Long Island, N. Y.	15,000.00	
44. Rev. Theo. Mueller, for Summer Session at Northwestern University	115.00	
45. Rev. Walter G. Kunstman, Travel Expense	781.13	
46. Equipment for Institution in Germany	75,040.00	
47. Buenos Aires, Residence for President	15,000.00	
48. Rio de Janeiro, Residence for President	15,000.00	
49. Antwerp Congregation, Rev. Hellings	200.00	
50. Paris Congregation, Rev. Kreiss	300.00	
51. Moreira, Brazil, Orphanage	3,000.00	
52. Church World Service, a/c Barrack, Gross-Oesingen	5,450.00	
53. German Edition *Go and Tell*	21,338.45	
54. Regular Edition *Go and Tell*	84,498.30	
55. Regular Edition *See His Banner Forward Go*	19,008.47	
Total Postwar Reconstruction and Missionary Expansion		$ 917,226.36

Synodical Building Program

56. Austin	$ 39,795.01	
57. Bronxville	39,160.40	
58. Buenos Aires	177,268.57	
59. Concordia	1,297.00	
60. Edmonton	2,245.00	
61. Fort Wayne	83,034.96	
62. Milwaukee	7,226.93	
63. Oakland	98,067.16	
64. Portland	185,371.66	
65. Porto Alegre	78,019.66	
66. River Forest	34,827.63	
67. St. Paul	10,087.90	
68. Seward	76,577.61	
69. Winfield	99,643.88	
Total Synodical Buildings		932,623.37

odical Office Building	$131,179.40	
		131,179.40
onary Expansion at Home and Abroad		
rch Extension Fund	$200,000.00	
rve for Home Missions, for Church Extension Loans for Parsonages	100,000.00	
ion Expansion of Synodical Conference	50,000.00	
l for Missionary Expansion		350,000.00
l Disbursements from Peace Thankoffering		2,331,029.13
NCE, January 31, 1948		$2,347,370.01

"F"

Centennial Thankoffering

pts		
pts (See Exhibit "A," Column 2, ine 36)	$1,358,836.97	
ce, January 31, 1947	108.34	
Receipts	$1,358,945.31	
tion Expenses	126,846.59	
		$1,232,098.72
rsements		
Missions in Foreign Fields	$ 98,901.45	
gn Missions, Including South merica and Japan	34,500.00	
Disbursements		133,401.45
NCE, January 31, 1948		$1,098,697.27

"G"

Armed Services Commission

(Formerly Army and Navy Commission)

pts During Fiscal Year 1947	$ 7,502.49	
ce, January 31, 1947	824,517.35	
		$ 832,019.84
rsements		195,702.77
NCE, January 31, 1948		$ 636,317.07

"H"

Church Extension Fund

pts		
ibutions	$ 6,354.63	
nistration Fees	5,468.04	
Loan Adjustment	23,950.00	
yments on Loans	72,859.97	
Receipts		$ 108,632.64
ce, January 31, 1947		958,044.81
		$1,066,677.45
rsements		
nses	$ 1,234.54	
Loans	446,500.00	
		447,734.54
NCE, January 31, 1948		$ 618,942.91

"J"

Contingent Reserve Fund

its		
ce, January 31, 1947	$ 286,191.53	
st, General Investments	51,926.10	
Credits		$ 338,117.63
s		
t to Station KFUO	$ 10,000.00	
t to Synodical Conference for Negro Missions Church Ext.	25,000.00	
sit for Laymen's Retirement Plan	50,000.00	
ating Deficit (Exh. "C," Line 9)	239,121.90	
Debits		324,121.90
NCE, January 31, 1948		$ 13,995.73

Exhibit "K"

Synodical Sundries

1.	Appeals, Board of	$ 3,703.90
2.	Auditing Department	5,483.24
3.	Catechism Committee	163.18
4.	Centennial Committee	13,635.41
5.	Chicago Office	1,056.98
6.	Church Architecture Committee	885.10
7.	Collection Material	6,231.58
8.	Concordia Historical Institute	2,000.00
9.	Convention Expenses	22,589.87
10.	Convention *Proceedings*	7,738.91
11.	Directors, Board of	3,065.58
12.	Doctrinal Unity Committee	757.81
13.	Equipment, Office	6,419.66
14.	Fidelity Bond	— 4.43
15.	Finnish Church Committee	32.32
16.	Fiscal Conference	4,213.74
17.	Fiscal Office	21,161.02
18.	Foreign Exchange	— 3,714.87
19.	Governmental Relations	1,798.16
20.	*Handbook* Review and Revision Committee	1,666.25
21.	Higher Education, Board for	13,726.15
22.	Hymnology and Liturgics Committee	441.76
23.	Intersynodical Relations	1,285.17
24.	Legal Expenses	2,036.10
25.	Lodge Committee	1,151.60
26.	Missions, Secretaries of	14,191.30
27.	Pensions, Executive Office	7,570.71
28.	Pensions, Fiscal Office	13,158.56
29.	Pensions, Special Premiums	286.85
30.	Periodicals, Gratis	28.55
31.	Presidents, College of	3,467.85
32.	President's Office	14,061.02
33.	Press Committee	5,405.96
34.	Publicity and Missionary Education	87,528.63
35.	Reserve for Fire and Tornado Insurance	25,000.00
36.	Secretary's Office	3,818.08
37.	Statement Committee	63 29
38.	Statistics, Bureau of	8,296.29
39.	*Statistical Yearbook*	5,048.10
40.	Summer Course, Seminary Students	4,379.70
41.	Sunday School Teacher Training	196.03
42.	Sundry Committees	919.64
43.	Teachers' Placement Committee	207.87
44.	Transportation Department	1,834.70
45.	Trust Fund, Trustees of	337.44
46.	Vice-Presidents' Allowance	800.00
47.	Vice-Presidents' Expenses	8,019.05
48.	Visual Education Committee	485.31
49.	Young People's Work	1,915.94
50.	TOTAL SYNODICAL SUNDRIES (Exhibit "B," Line 17)	$ 324,545.06

accounts. These items are gathered into one account, titled "Synodical Sundries" (Exhibit "K"). Forty-nine items are listed. Most of them are explained by their titles. Their aggregate cost was about $70,000.00 more than the cost of the year before. Synod's Centennial Convention (Lines 9 and 10) accounts for more than $30,000.00 of this increase. Publicity and Missionary Education (Line 4) accounts for another $12,000.00, although it did not nearly exhaust its budget. Synod is carrying its own fire and tornado insurance by setting up an appropriate reserve. This year another $25,000.00 was added to this reserve (Line 35).

The Balance Sheet (Exhibit "L") reflects the current financial condition of Synod. In the left hand column is listed what Synod

Exhibit "L"

BALANCE SHEET

January 31, 1948

ASSETS			LIABILITIES	
CURRENT			**CURRENT LIABILITIES, EXTERNAL**	
1. Cash	$ 170,943.01		$ 314,206.04	27. College and Seminary Dep
2. Certificates of Deposit	150,000.00		236,719.10	28. Notes Payable
3. Investments, General	6,334,698.50		54,016.68	29. Transitory Accounts
4. Advances to Colleges	67,667.99			
5. Advances, Petty Cash and Sundry	15,200.00			
6. Total Current Assets		$ 6,738,509.50	$ 604,941.82	30. Total Current Liabilities, E
PREPAID DISBURSEMENTS			**CURRENT LIABILITIES, INTERNAL**	
7. Budgetary Operations	$ 68,070.28		$ 299,042.59	31. Relief in Europe and Asia (Exhibit "D," Line 60)
8. Residences, Professors', President's, and Sundry	387,877.79		2,347,370.01	32. Peace Thankoffering (Exhibit "E," Line 75)
9. Accounts Receivable	1,787.72		1,098,697.27	33. Centennial Thankoffering (Exhibit "F," Line 8)
10. Equipment, Unamortized Balance	2,130.60		636,317.07	34. Armed Services Commission (Exhibit "G," Line 4)
11. Visual Education Service	793.65		618,942.91	35. Church Extension Fund (Exhibit "H," Line 9)
12. Movie, "Reaching from Heaven"	115,921.78		13,995.73	36. Contingent Reserve Fund (Exhibit "J," Line 9)
			74,971.82	37. Deaf Mission Building Fund
			1,953.05	38. Foreign Mission Building F
			419,581.74	39. Synodical Building Funds
			49,266.81	40. Relief Funds
			100,000.00	41. Home Mission Reserve
			50,000.00	42. Negro Mission Reserve
			1,000,010.50	43. Postwar Reserve
13. Total Prepaid Disbursements		576,581.82	6,710,149.50	44. Total Current Liabilities, I
PENSION FUND ASSETS			**PENSION FUND LIABILITIES**	
14. Investments	$5,373,301.00		$4,902,733.05	45. Pension Fund
15. Investment Amortization	5,446.72		23,217.84	46. Annuity Reserves
16. Cash	— 19,418.35		64,703.22	47. Contingent Fund
			252,263.83	48. Retirement Reserves
			34,141.31	49. Investment Depreciation Res
			61,992.99	50. Earnings, Current
			20,277.13	51. Earnings, Deferred
17. Total Pension Fund Assets		5,359,329.37	5,359,329.37	52. Total Pension Fund Liabiliti
L. L. L. ENDOWMENT FUND ASSETS			**L. L. L. ENDOWMENT FUND LIABILITIES**	
18. Investments	$2,844,501.00		$2,697,890.43	53. Endowment Fund
19. Investment Amortization	1,841.16		90,367.82	54. Investment Depreciation Res
20. Cash	— 270.36		57,813.55	55. Earnings, Deferred
21. Total L. L. L. Endowment Fund Assets		2,846,071.80	2,846,071.80	56. Total L. L. L. Endowment Fu
SUNDRY TRUST FUND ASSETS			**SUNDRY TRUST FUND LIABILITIES**	
22. Investments	$1,683,824.73		$ 371,546.40	57. Annuity Endowments
23. Investment Amortization	241.78		14,334.16	58. Bequests, Pending Liquidatio
24. Bequest Investment Suspense	19.00		49,542.05	59. Fire and Tornado Insurance F
25. Cash	163,946.15		50,000.00	60. Laymen's Retirem't Pension F
			1,022,472.26	61. Legacies
			238,137.00	62. Permanent Support Fund
			55,026.55	63. Investment Depreciation Res
			26,315.74	64. Earnings, Current
			20,657.50	65. Earnings, Deferred
26. Total Sundry Trust Fund Assets		1,848,031.66	1,848,031.66	66. Total Sundry Trust Fund Lia
		$17,368,524.15	$17,368,524.15	

not including the colleges, seminaries, and Concordia ng House) and in the right hand column what it owes. rate: it owns cash, certificates of deposit, and short-term nts (Lines 1—2—3) aggregating more than six million It owes and must pay when needed the sums listed in to 44. Not all of these will be paid at once. In fact, able time will elapse before some of them mature. Never- when they do mature, the money with which to pay ust be on hand or readily available.

8 of the Balance Sheet requires some comment. In ears Synod has found it necessary to purchase homes t prefabricated houses in order to house some professors er employees of Synod, because rental property was ot available. Synod charges a reasonable rent for these and the rent is used to pay the expenses and reduce stment. In the end these houses should substantially themselves.

12 shows Synod's investment in the new moving picture ng from Heaven." Our Visual Education Department that this account will be entirely liquidated in the course current year through the collections or charges made e film is shown.

ough Synod has not solicited any loans for a great many d does not pay any interest on borrowed money, yet it notes (Line 28) $236,719.10. Synod has been in a posi- pay off all these loans at any time during recent years, note holders have seen fit not to accept payment.

Church Extension Fund deserves an explanatory note.

has a working capital of	$1,596,341.29
a reserve for war loans of	25,500.00
	$1,621,841.29
ow outstanding aggregate	1,002,898.38
emains a cash balance available for further (Line 35)	$ 618,942.91

Pension Fund of Synod continues to make marked . Total assets (Line 17) increased $981,434.80 during the he cash overdraft (Line 16) developed through an over- nt of securities as of Jan. 31. Current receipts adjusted arity automatically by Feb. 5. Thus far the Board of has limited itself to the purchase of Government bonds (Line 14), but it is looking forward to a time when investments can be more diversified and at a higher yield. However, the Board will not depart from its policy of "safety first."

The Lutheran Laymen's League Endowment Fund is serenely static. During the last year $160.00 was added to its capital (Line 53).

In the comment on Exhibit "K" you were told that Synod is self-insured against fire and tornado losses. During each of two years $25,000.00 were paid into a Fire and Tornado Insurance Reserve. In the first year we suffered a storm damage of $1,074.00, and the fund earned interest of $616.05. Hence the balance shown on Line 59.

With the beginning of this year the Board of Directors, by order of Synod, introduced a retirement plan for the lay employees of Synod. To make this plan operative according to the computation of the actuary, an initial deposit of $50,000.00 had to be made. That deposit is shown on Line 60.

In the article that appeared in the last number of the WITNESS (LUTHERANER) it was stated that Synod was "compelled to raise all salaries." That statement was not quite correct, as no raises were granted those in the higher brackets.

March 8, 1948 W. H. SCHLUETER, *Treasurer*

CERTIFICATE OF AUDIT

Having examined the books and records of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the fiscal year ended Jan. 31, 1948, I hereby certify that in my opinion the synodical Treasurer's report, covering the financial transactions for the period named, as published in the present issues of the LUTHERANER and the LUTHERAN WITNESS, truly reflects the books as well as the financial condition of Synod.

The receipts by Synod from the District Treasurers were verified directly, and the budget disbursements to the Colleges and Sundry Boards either have been or will be traced to and through the respective departments.

The net result of the year's financial operations was a deficit of $239,121.90, which was charged to the Contingent Reserve Fund. Synod continues to owe $236,719.10 on non-interest-bearing "Notes Payable," as an accommodation to members of Synod who prefer Synod as a depository.

St. Louis, Mo., March 3, 1948 A. W. HUGE, *Synodical Auditor*

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ays Asking for Money

ppened after a church service. members were standing in front hurch. A complaining voice was Said the voice: "I am getting tired always asking for money; the never stops asking for money."

y another member approached, lness was in his voice as he said: e right, brother, the Church is sking for money. But let me tell tory. Years ago a son was born r family, and immediately he money. The expenses grew as he here were times when he needed an before: sickness, doctor bills, bills. This was not enough. We give him almost all our time and n. But now he does not ask any r our time, attention, or money. t?' you ask. You see, this our son

ng as Christ's Church lives — and ive here to the end of days — she d your time, talents, and money. poses to build His Church that Whenever your Church can get ithout your time, talents, and t will be time for a funeral. The will have died.

M. J. L., in *Montana Messenger*

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Commissioned:

Littmann, Paul, in Bethlehem Church, Richmond, Va., as missionary in Richmond, Va., by Walter Littmann, Inv. Sun., Feb. 15.

PASTORS

Commissioned:

Krey, Peter C., in Grace Church, Norfolk, Nebr., as institutional missionary, Norfolk, Nebr., by President W. E. Homann, Oculi, Feb. 29.

Installed:

Beck, G. J., in Entre Ijuis, R. G. S., Brazil, by A. W. Schneider, Rem. Sun., March 2, 1947.

Behnken, Lloyd, in St. Mark's Congregation, Steeleville, Ill., by J. Mueller, Oculi Sun., Feb. 29.

Friese, Forest F., in Bethlehem Congregation, Roseville, Mich., by E. T. Bernthal, Quin. Sun., Feb. 8.

Hauser, Luther, in Zion Congregation, Leoti, Kans., by Rowland A. Miller, Rem. Sun., Feb. 22.

Helmer, Martin, in Trinity Congregation, near Beatrice, Nebr., by O. H. Blessin, Rem. Sun., Feb. 22.

Hesse, C., in Immanuel Congregation, Grand Mound, Iowa, by Theo. E. Hinck, Oculi Sun., Feb. 29.

Klein, Adolph A., in Trinity Congregation, Fenton, Mich., by Otto Graesser, Jr., Rem. Sun., Feb. 22.

Krieser, E. F., in the congregation at Cerrito, R. G. S., Brazil, by E. Wille, 1. Adv. Sun., Nov. 30, 1947.

Lazarz, Edw. A., in Redeemer Congregation, New Ulm, Minn., by President Robt. G. Heyne, Rem. Sun., Feb. 22.

Meyer, Arnold F., as executive secretary of stewardship and mission in the Kansas District in St. John's Church, Topeka, Kans., by President W. H. Meyer, Inv. Sun., Feb. 15.

Rehwaldt, Tr. H., in Redeemer Congregation, Boyd, Minn. (an additional charge), by A. H. Fellwock, Oculi Sun., Feb. 29.

Tepker, Howard W., in St. John's Congregation, Beardstown, Ill., by E. F. Tonn., Rem. Sun., Feb. 22.

Vajda, Ludovit, in St. James' Congregation, Honey Grove, Tex., by John H. Geisler, Rem. Sun., Feb. 22.

Wentzel, John, in St. Mark's Congregation, Rapadura, Espirito Santo, by Emil Schmidt, Nov. 15, 1947.

TEACHERS

Installed:

Cloeter, Cand. Martin R., in St. John's Congregation, Cleveland, Ohio, by Edwin A. H. Jacob, Oculi Sun., Feb. 29.

Cloeter, Cand. Waldo, in First Lutheran Congregation, Van Nuys, Calif., by Armand E. Mueller, Inv. Sun., Feb. 15.

Engelhardt, Clarence H., in Trinity Congregation, Saginaw, Mich., by Aug. F. Bernthal, Inv. Sun., Feb. 15.

Graebin, Nelson, in the congregation at S. Rosa, R. G. S., Brazil, by E. Rieger, July 1, 1947.

Schaefer, Emil, in St. Paul's Congregation, Malcolm, Nebr., by Earl Finnigsmier, Rem. Sun., Feb. 22.

Dedications

Clover, Idaho. The new school and parish hall of Trinity Congregation (W. F. Dannenfeldt), Rem. Sun., Feb. 22.

Detroit, Mich. The new organ of St. John's Congregation (Harold G. Parsch), 3. Adv. Sun., Dec. 14, 1947.

Tampa, Kans. The new church of St. John's Congregation (Alvin R. Lade), 1. Adv. Sun., Nov. 30, 1947.

Wakefield, Nebr. The new organ of St. John's Congregation (Robt. E. Kruse), Inv. Sun., Feb. 15.

Anniversary

Cheltenham, Pa. Pilgrim Congregation (Theo. A. Fischer) the 25th, Inv. Sun., Feb. 15.

Cornerstone Laying

Canton, Ohio. Our Savior Congregation (E. A. Neitzel) for a new church, Sexa. Sun., Feb. 1.

Pastors': Conference Meeting

Seminary, March 29 (9:30 A. M.), Concordia Seminary, St. Louis. — WALTER J. WARNECK, *Sec.*

Pittsburgh District, Apr. 19 (1:30 P. M.)—21, St. Mark's, McKees Rocks, Pa., H. Poellot, pastor. Confessional speaker: E. G. Tieman (M. Franke). Evening sermon: H. Bielenberg (O. Milke). Eph. 4:17: C. Steiner. Doctrine of the Call: R. C. Franke. Adult Education: E. E. Heuer. The Pastor at the Sickbed: F. Schumann. Sunday School Lessons: The Art of Questioning; Up-to-Date Information on Visual Aids: H. Bielenberg. The Lutheran Pastor: H. Rohe. Institutional Mission Work: H. W. Petersen. Questions of Casuistry, Synodalia, and Miscellaneous Items. — CARL B. SCHLUTZ, *Secretary.*

Election Result

Pastor John Choitz of Iowa City, Iowa, has been elected to the chair of English at Concordia Teachers College at Seward and Prof. Albert Meyer of Bronxville, N. Y., as Librarian. — I. C. HEINICKE, *Chairman,* Board of Control. Seward, Nebr., March 5, 1948

Additional Nomination

For Chair of English at Seward

Rev. F. Samuel Janzow, *c. r. m.,* St. Paul Park, Minn.: St. Peter's, Stillwater, Minn. — I. C. HEINICKE, *Chairman,* Board of Control. Seward, Nebr., March 5, 1948

Announcements

Carl F. J. Wirsing, having been declared ineligible in 1940, herewith applies for reinstatement into the ministry of our Missouri Synod. — J. H. MEYER, *President, Central District.*

Pastor Frederick Weisenborn, Scribner, Nebr., of the Midwest Synod of the United Lutheran Church, has made application to the undersigned for membership in our Synod. — WALTER E. HOMANN, *President,* Northern Nebraska District.
Bancroft, Nebr., Feb. 26, 1948

Pastor R. E. Gunther of San Bernardino, Calif., has been appointed Visitor of Circuit 8 to succeed Rev. Wm. Schmoock of Banning, who recently resigned as Visitor. — WALTER F. TROEGER, *President,* Southern California District.

Pastor F. Bangert has been appointed as Visitor of Circuit 2 in place of the sainted Pastor Ad. Schrein and *Pastor Hy. Dorn* as Visitor of Circuit 7 in place of Pastor C. Pebler, who has accepted a call into another circuit. — I. C. HEINICKE, *President,* Southern Nebraska District.
Seward, Nebr., March 5, 1948

A Lithuanian woman now in a Displaced Persons Camp in the British Zone of Germany is seeking her son, *Mr. Edward Huff* (sometimes known as Eduardas Hufas) born Sept. 28, 1909, at Endriškiuose, district of Vilkaviškis, Lithuania. He is an Evangelist. Information should be sent to the Lithuanian Consulate General, 110 St. George St., Toronto 5, Ontario, Canada.

Wanted

Our choir needs about 25 copies of the publication *Sounds from Zion,* by George Kessel. We are ready to purchase new or used copies in any quantity from 2 to 25. Anyone able to help us, please address HAROLD MRAZ, Algoma, Wis.

District Conventions — 1948

February 4—6: Florida-Georgia District: Orlando, Fla. Essay: "Mission Work in the Light of Acts." Essayist: Dr. Theo. Hoyer.

May 17—21: Oklahoma District: Zion Church, Oklahoma City, Okla. Essay: "A Balanced Emphasis on The Doctrine of Justification and Sanctification in Christian Education." Essayist: Dr. L. W. Spitz.

May 24—28: South Dakota District: Custer, S. Dak. Essay: "The Christian in Time of War." Essayist: Dr. A. M. Rehwinkel.

May 31—June 4: North Dakota District: Hankinson, N. Dak. Essay: "Property and Labor in the Light of Scriptural Teaching." Essayist: Dr. P. Bretscher.

June 7—11: Texas District: St. Paul's, San Antonio, Tex. Essay: "Love in the Church in this Last Age." Essayist: Dr. A. M. Rehwinkel.

June 7—11: North Wisconsin District: Wausau, Wis. Essay: "Jeremiah." Essayist: Dr. Theo. Laetsch.

June 8—10: Ontario District: Sebringville, Ont., Can. Essay: "The Priesthood of All Believers." Essayist: Dr. C. S. Mundinger.

June 15—17: Southeastern District: Washington, D. C. Essay: "The Christians as Workers in the Kingdom of God." Essayist: Rev. E. A. Cassens.

June 14—18: Western District: Concordia Seminary, St. Louis, Mo. Essays: "Which Are the Nonfundamental Doctrines of Scripture and Not Divisive of Pulpit and Altar Fellowship?" and "The Rural Church." Essayists: Dr. W. Arndt and Rev. Walter W. Stuenkel.

June 15—17: English District: Concordia College, River Forest, Ill. Essay: "The Christian and the Social Order." Essayist: Dr. A. M. Rehwinkel.

June 15—18: Oregon-Washington District: Snohomish, Wash. Essay: "The Church in the World." Essayist: Dr. R. R. Caemmerer.

June 21—24: Michigan District: Bethlehem Church, Detroit, Mich. Essays: "The More Excellent Way" and "The Lutheran School in the American Educational System." Essayists: Prof. Otto E. Sohn and Supt. S. J. Roth.

June 21—25: California-Nevada District: Concordia College, Oakland, Calif. Essay: "Christianity from the Beginning of the Christian Era to the Rise of the Papacy." Essayist: Dr. Theo. Hoyer.

June 21—25: Central District: Concordia College, Ft. Wayne, Ind. Essay: "The Lord's Supper." Essayist: Rev. N. J. Sydow.

June 21—25: Eastern District: Camp Pioneer, Angola, N. Y. Essay: "Christian Economics in the New Testament." Essayist: Rev. W. A. Drews.

June 21—25: Northern Illinois District: Concordia College, River Forest, Ill. Essay: "The Doctrine of the Church." Essayist: Dr. E. W. Koehler.

June 21—25: South Wisconsin District: Concordia College, Milwaukee, Wis. Essay: "The Wisdom of the Proverbs." Essayist: Dr. Theo. Laetsch.

June 27—July 1: Southern California District: Grace Church, Los Angeles, Calif. Essay: "Christianity from the Beginning of the Christian Era to the Rise of the Papacy." Essayist: Dr. Theo. Hoyer.

June 28—July 1: Atlantic District: Concordia Collegiate Institute, Bronxville, N. Y. Essay: ——. Essayist: ——.

June 28—July 2: Manitoba-Saskatchewan District: ——. Essay: ——. Essayist: ——.

June 29—July 2: Alberta-British Columbia District: Concordia College, Edmonton, Alta., Can. Essay: "Lessons for Our Day and Age from 2 Peter." Essayist: Rev. J. E. Herzer.

August 9—13: Southern Nebraska District: Concordia College, Seward, Nebr. Essay: "The Parish Program of Christian Education." Essayist: ——.

August 16—20: Iowa District East: Williamsburg, Iowa. Essay: "Priestly Office of Christ." Essayist: Dr. C. S. Mundinger.

August 15—20: Iowa District West: Walther League Camp, Lake Okoboji, Iowa. Essay: "Search the Scriptures." Essayist: Rev. J. Domsch.

August 16—20: Northern Nebraska District: Concordia College, Seward, Nebr. Essay: ——. Essayist: ——.

August 16—20: Minnesota District: Concordia College, St. Paul, Minn. Essay: "The Doctrine of Election a Motive for Sanctification" and "The First Century Program for the Twentieth Century Christian Church." Essayists: Rev. L. T. Wohlfeil and Rev. A. W. Brustat.

August 17—20: Colorado District: Sterling, Colo. Essay: The Importance of Holy Baptism in the Life of a Christian." Essayist: Prof. W. F. Wolbrecht.

August 23—27: Kansas District: St. John's College, Winfield, Kans. Essay: "The Bible in Home, School, and Church." Essayist: Dr. Paul Bretscher.

August 23—27: Southern District: New Orleans, La. Essay: "Christian Liberty." Essayist: Rev. Arthur E. Widiger.

September 5—9: Central Illinois District: Concordia Seminary, Springfield, Ill. Essay: "The Office of the Keys and the Christian Ministry." Essayist: Rev. M. Naumann.

October 12—15: Montana District: Falls, Mont. Essay: "Christian Edu... Essayist: Mr. A. L. Miller.

October 18—21: Southern Illinois ... Steeleville, Ill. Essay: "Justificati... Sanctification in the Christian's Daily ... Essayist: Dr. J. H. C. Fritz.

J. W. BEHNKEN, *President of S...*

Changes of Address

Pastors

Brack, Orlett D., Gettysburg, S. Dak.
Buls, Harold H., Amakohia P. O., via Umuahia, Nigeria, West Africa
Dahlke, Victor W., R. 1, Niagara Falls,
Daib, Herbert, Sanborn, Iowa
Friese, Forest F., 18637 Eastland Ave., Roseville, Mich.
Geist, Carl T., 59 Madison Ave., Clifton
Haake, A. H., 200 Sloat Blvd., San Francisco 16, Calif.
Hafner, Roland L., Racine, Minn.
Heine, Herman H., 2312 Main St., Anderson, Ind.
Helmer, Martin, Jr., R. 1, Beatrice, Neb
Hennig, J. W., 257 S. English Ave., Marshall, Mo.
Hesse, C., Grand Mound, Iowa
Kaufmann, Louis A., 2265 N. 62d St., Wauwatosa 13, Wis.
Kavasch, Paul, 901 S. Taylor St., Arlington, Va.
Kraus, Edw., R. 9, York, Pa.
Krey, Peter C., 719 S. 11th St., Norfolk, Nebr.
Krupp, Earl F., 1017 Prince St., Clovis, N. Mex.
Licht, Ed. W., 302 S. Summit Ave., Girard, Kans.
Littmann, Paul, 12 W. Roanoke St., Richmond 24, Va.
Meyer, Victor G., 1538 Vermont St., Lawrence, Kans.
Polzin, E. H., em., 127 Harding Rd., Buffalo 20, N. Y.
Prange, E. H., 2930 D St., Lincoln, Neb
Schumacher, Ben, 422 Ninth St., Logansport, Ind.
Sylvester, H., 6242 Alamo, St. Louis 5,
Tepker, Howard W., 117 E. Sixth St., Beardstown, Ill.
Tiemann, M. W., Imperial, Nebr.
Wiedermann, H. F., Box 25, Menno, S.

Teachers

Ahlbrand, Wm. P., c/o Immanuel Luth. 1369 W. Meinecke Ave., Milwaukee
Bendien, L. A., 3553 S. Hoyne, Chicago
Cloeter, Martin R., 3406 E. 105th St. Cleveland 4, Ohio
Schmitzer, H. C., 546 Fairview St., Manistee, Mich.
Schulz, Henry W., 14805 Caldwell Ave Cleveland, Ohio
Wetzstein, Ralph A., 305 Nelson St., Ottawa, Ont., Canada

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson, St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.